THE PERSUASIVE STYLE AND APPEALS OF THE MINOR PROPHETS

AMOS, HOSEA, AND MICAH

by
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CHAPTER I

INTRODUCTION

Biblical scholars refer to Hebrew prophetic literature during the period of 760 to 460 B. C. as the expression of the Golden Age of Hebrew rhetoric.[1] It was during this period, for example, that the five books of the Bible, Amos, Hosea, Isaiah, Micah, and Nahum were formulated. These five works are regarded as representative.[2] The book of Amos is dated about 760 B. C.,[3] and is probably the earliest original source extant for the study of the prophets. In the eighth century B. C. scholars also place the books of Hosea and Micah, 750 B. C.[4] and about 722 B. C.,[5] respectively.

A. Purposes of the Study

This study includes analyses of the books of the three prophets Amos, Hosea, and Micah with limited consideration of their background. These prophetic materials, and others as well, were spoken before they

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[1]E. König, "Prophecy (Hebrew)," Encyclopedia of Religion and Ethics, ed. James Hastings, X (New York: C. Scribner's Sons, 1918), p. 388.

[2]Ibid.

[3]H. E. W. Fosbroke, "Amos Introduction," The Interpreter's Bible (New York: Abingdon Press, 1956), VI, 766.

[4]Ibid., p. 563.

[5]George A. Smith, The Book of the Twelve Prophets, Vol. I: Amos, Hosea and Micah, The Expositor's Bible, ed. W. Robertson Nicholl (New York: A. C. Armstrong & Son, 1905), p. 7.

were written, and even today suggest an oral quality in our biblical translations. Circumstances do not permit a student to deal with these biblical books in all aspects of the speaking situation. Nevertheless, it is possible to study these works in their present form to discover stylistic characteristics and the effect of language choices in evoking appeals to the emotions. These elements of a speech or writing may be studied profitably in spite of the difficulties faced in ascertaining possible changes in terminology which have developed in their transmission through the centuries, and as a result of the obvious hazards wrought by translations.

The specific goals of this study are: (1) to identify the dominant characteristics of the style in the works of the three prophets Amos, Hosea, and Micah; (2) to analyze the nature of the emotional impact created by the subject matter and style of the writings; and (3) to set forth similarities and differences among the writings with regard to language choices and appeals to the emotions.

This study will be oriented toward considerations of style and those appeals to the emotions which result from the subject matter and style. However, the study of style necessarily involves, to some degree, the consideration of background information. As it has been said,

> Style becomes a function of the elements in the speech situation; thus the language employed in a speech is variable. It will be subject to the influences of the speaker's background, his experience, the end he wishes to achieve, the ability and willingness of the audience to comprehend the ideas, and the peculiar conditions surrounding the occasion.[1]

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[1]Lester Thonssen and A. Craig Baird, Speech Criticism (New York: Ronald Press Company, 1948), p. 430.

B. Sources

The books of Amos, Hosea, and Micah as translated in the King James Version of the Bible constitute the primary sources for this study. This version has a plain, yet elegant manner; it is nearly universally accepted; and in poetry its rhythm is more nearly like the Hebrew.[1] Occasionally the Revised Standard Version and the Revised Version (Cambridge edition) will be used for clarity.

The following books are especially helpful in this study as they relate to necessary background material. The cultural setting of the prophets is given in (1) W. B. Bizzell, The Social Teachings of the Jewish Prophets, and (2) C. F. Kent, The Social Teachings of the Prophets and Jesus. Religious and political settings are considered in (1) The New Schaff-Herzog Encyclopedia of Religion and Ethics, and in (2) The Encyclopedia of Religion and Ethics, edited by James Hastings. Among the many works which give the Hebrew exegesis are (1) The Interpreter's Bible, and (2) Adam Clarke's commentary.[2] All of the books listed here are significant scholarly works which largely relate to political, religious, and social conditions in the eighth century B. C. On the other hand, these authors do not investigate the problem of special interest in the present study, although their writings have been helpful in providing a needed orientation to prophetic literature.

Some previous writings of course do mention stylistic considerations

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[1]William A. Faus, The Genius of the Prophets (New York: Abingdon-Cokesbury Press, 1946), p. 7.

[2]Adam Clarke, The Holy Bible Containing the Old and New Testaments: The Text Carefully Printed from the Most Correct Copies of the Present Authorized Translation, Including the Marginal Readings and Parallel Texts with a Commentary and Critical Notes Designed as a Help to a Better Understanding of the Sacred Writings (New York: Abingdon-Cokesbury Press, [n. d.]).

and emotional appeals in the writings of Amos, Hosea, and Micah. This is true especially of W. E. Orchard in Oracles of God; W. R. Harper in The International Critical Commentary; and R. E. Wolfe in Men of Prophetic Fire and in Meet Amos and Hosea, the Prophets of Israel. Even in these works, however, what is said concerning style and appeals to the emotions is largely incidental to other purposes.

C. Plan of Analysis

The four theories of rhetorical study adapted from literary criticism are defined as (1) impressionistic, (2) analytic, (3) synthetic, and (4) judicial.

> (1) Impressionistic criticism simply records a judgment based upon personal preference and predisposition without analytical and methodical examination of the facts.
>
> (2) Analytical criticism makes a methodical examination of all available facts relating to the speech, with very little evaluation.
>
> (3) Synthetic criticism gathers the data which deal not with the speech alone, but with the other elements in the total situation--with the speaker, the audience, and the occasion--but still fails to interpret the results.
>
> (4) Judicial criticism combines the aims of analytic and synthetic inquiry with the all-important elements of evaluation and interpretation.[1]

An adequate study of prophetic rhetoric should include to some extent the element of evaluation which is characteristic of judicial criticism. The facts must be examined, criteria must be formulated, and these standards must be applied to the works of the prophets.

The analysis of these prophetic works to determine their stylistic characteristics and their emotive appeals involves an inductive method of study in which the writings themselves are sifted for clues of

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[1] Thonssen and Baird, op. cit., pp. 17-18.

the prophets' rhetorical practices. These data will be compiled and analyzed to determine what characteristics are discernible in the surviving works of Amos, Hosea, and Micah. This is not a study primarily concerned with form criticism, but it is rather an analysis of speakers and speeches based upon those materials which have been preserved through the centuries.

D. Stylistic Elements

Style has been defined in many ways. Aristotle's Rhetoric gives only two elements of style--clearness and appropriateness.[1] The Romans expanded this concept of style, but Cicero, Longinus, and Quintilian essentially give only greater detail to the characteristics listed by Aristotle.

Current books give various schemes for the analysis of style. For example, the two basic elements of variety and emphasis are outlined as follows in a composition text for college use:

1. Variety
   Sentence length, structure, and pattern
2. Emphasis
   (1) Arrangement
      Inversion, climax, and antithesis
   (2) Structure
      Balance and repetition
   (3) Punctuation
   (4) Diction
      Clear, simple, concise, and exact.[2]

Speech textbooks give various qualities of style. For example, the desirable qualities of spoken language are outlined by Weaver as (1) variety, (2) euphony, (3) familiar words, (4) repetition, (5) personal

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[1]Aristotle Rhetoric Trans. by Lane Cooper (New York: D. Appleton-Century Co., 1932), iii. 2. 1404b.

[2]H. Y. Moffett and W. H. Johnson, Basic Writing (New York: Harper & Bros., 1937), pp. 62-86.

pronouns, (6) rhetorical questions, and (7) imperative and exclamatory sentences.[1] The criteria of effective speech style are more briefly listed as (1) accuracy, (2) force, (3) suggestiveness, and (4) ease.[2]

Since the writings of the prophets will be analyzed especially in terms of spoken utterances, the distinguishing characteristics of oral style should be given. Verbal or oral style, according to Brigance, has these points of difference: (1) must be instantly intelligible; (2) more vividness; (3) more suspense and climax; (4) more repetition and restatement; (5) more energy and movement; (6) more objective elements of vividness; (7) more illustrations; (8) more comparison and contrast; (9) more figurative language; (10) more questions; (11) more personal elements of address; (12) more eagerness; and (13) at times, more pronounced rhythm patterns.[3]

In this study style will be viewed primarily as a medium through which a speaker tries to secure a response. The elements which have been listed above as characteristics of oral style will be consolidated and considered under the three qualities of (1) clearness, (2) energy (force), and (3) suggestiveness (impressiveness and ease) as outlined below.

1. Clearness

   (1) Thorough knowledge and understanding of the ideas
   (2) Discerning word selection
   (3) Simplicity of sentence structure
   (4) Use of examples and illustrations
   (5) Sequence of ideas
   (6) Adequate transitional materials
   (7) Logical materials

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[1] Andrew T. Weaver, Speech Forms and Principles (New York: Longmans, Green & Co., 1951), pp. 285-88.

[2] Lew Sarett and W. T. Foster, Basic Principles of Speech (rev.; New York: Houghton Mifflin Co., 1946), pp. 558-63.

[3] W. N. Brigance, The Spoken Word: A Text-book of Speech Composition (New York: F. S. Crofts & Co., 1927), pp. 189-91.

2. Energy (force)

   (1) Word selection
       Concrete, specific, graphic
   (2) Sentence structure
       Balance and repetition
   (3) Objective elements
       Direct discourse, analogy, allusions, figures of speech, illustrations, personal pronouns, and verbs
   (4) Rhetorical factors
       Suspense, climax, movement

3. Suggestiveness (impressiveness and ease)

   (1) Imagery
       Visual, auditory, gustatory, olfactory, tactual, kinaesthetic (muscle strain), organic (internal sensation)
   (2) Devices for impressiveness
       Simile, metaphor, personification, rhetorical questions, puns, unclassified figures
   (3) Variety
   (4) Conflict
   (5) Rhythm

E. Appeals

Three modes of persuasion are commonly named by writers on rhetorical theory as (1) direct logical proofs that are concerned with evidence and soundness of reasoning, (2) those which appeal to the moral sense, and (3) those which appeal to the feelings. This study will deal largely with appeals to the emotions and will not be centered upon rhetorical logical proofs, per se.[1] Ethical proofs represented by

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[1]Plato in the Phaedrus was first to express a dualism of emotion and reason. Today "the prevailing opinion seems to be that these two sides of human nature--emotion and reason--are alien to each other, or diametrically opposed.

". . . Those who divorce emotion and reason have sometimes forgotten that this is only a myth, and that Plato himself, as in Philebus, presents quite a different picture. There, emotion is the complement of reason and falls into error only when true knowledge fails. Aristotle also saw that emotion and reason are not opposites, but integral parts of one process and inseparably associated in the good life or happiness. Emotions are to be restrained in some cases, but strengthened and cultivated in others. Spinoza showed, even more clearly,

the character qualifications of the prophets will be considered functionally. In this sense the effect exerted by the speaker's personal qualities upon the listener or reader is an emotional one, and will be so interpreted in this study. There are in this connection three ways of looking at the function of emotion or pathos: "(1) as a means of affecting the perception; (2) as a linear adjunct in a total connected persuasion process; and (3) as a phase of the conviction-persuasion duality, where its role is defined in connection with the will."[1] In this study the emotions are considered as the motivational force exerted in the total connected persuasion process as indicated by the second view listed above.

The motivational cycle is seen by psychologists as (1) need, (2) striving (instrumental behavior), and (3) relief (goal that satisfies need).[2] The following varied terms have been used by writers considering the nature of motivation: motives, wants, striving, desires, needs, goals, aspirations, drives, wishes, aims, ambitions, hungers, thirsts, loves,

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that emotions involve reason and reason [involves], emotions; and that the narrowness and stupidity of the passions is also a privation and confusion of knowledge. The evil of the passions is to be cured only by summoning other emotions which are contrary to them.

"Modern psychology has long since abandoned the notion of faculties. There is literally no such thing as emotion and reason as special faculties or forces which might account for this or that performance.

". . . It is difficult to separate emotions and knowing, as it would be to separate motivation and learning--to study one apart from the other, and . . . , indeed, it comes to much the same thing. Any particular bit of thinking requires specific motivation, an attitude of acceptance, rejection or suspense, and any concrete emotion embraces an intentional object of a sort to which the individual has learned to respond." -- V. J. McGill, Emotions and Reason (Springfield, Illinois: Charles C. Thomas Publisher, 1954), pp. vii-ix.

[1]Irving J. Lee, "Some Conceptions of Emotional Appeal in Rhetorical Theory," Speech Monographs, VI (1939), 86.

[2]Clifford T. Morgan, Introduction to Psychology (New York: McGraw-Hill Book Co., Inc., 1956), p. 56.

and revenge. In contrast to psychologists and rhetoricians of the past, many recent psychologists give no list of emotions. Behavioral evidences of emotional experience may be considered under two principal headings: (1) annoyances and aversions, and (2) preferences.[1,2] The aspects of emotion are given as, (1) a stirred-up bodily state which produces changes in breathing, heart rate, circulation, and other physiological functions; (2) something we do--a pattern of expression such as smiling, laughing, crying, cringing, etc.; (3) something we feel, such as happiness, disappointment, unpleasantness, elation; and also (4) a motive which keeps us working toward some goals and keeps us avoiding others.[3]

Many differing lists of human emotions have been suggested since Aristotle's Rhetoric enumerated fifteen motives which may serve to activate men: anger and placability, love and hatred, fear and confidence, shame and shamelessness, benevolence and selfishness, compassion and indignation, envy, emulation and contempt.[4,5]

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[1] Ibid., p. 97.

[2] Socrates, Plato, and Aristotle with many others speak of Good and Evil, or pain and pleasure as determinants of human motivation and behavior. See V. J. McGill, op. cit., pp. 28-32.

[3] Morgan, op. cit., pp. 88-89.

[4] Rhetoric, ii, 1-11, 1378-1388.

[5] James A. Winans, Speech Making (New York: Appleton-Century Co., 1938), p. 146 lists fundamental interests as life, health, property, acquiring power, reputation, sentiments, affections, and pleasure.

Alan H. Monroe, Principles and Types of Speech (New York: Scott, Foresman & Co., 1935), pp. 40-52, who has popularized the "motivated sequence," gives types of motive appeal (human wants) as acquisition and saving, adventure, companionship, creating, curiosity, destruction, fear, fighting, imitation, independence, loyalty, personal enjoyment, power and authority, pride, reverence or worship, revulsion, sex attraction, sympathy.

Lew Sarett and W. T. Foster, op. cit., pp. 490-95, give basic desires as the desire for self preservation, the desire to reproduce, the

There has been a tendency to treat the various means of persuasion as isolated elements, forgetting that man is a coordinated unit. Persuasion is more truly a continuous process which cannot be separated into neat isolated divisions to be accurately identified and labeled. The various stylistic elements combine with the different types of appeals to exert their continued persuasive pressure upon an audience in a manner which defies strict segmentation.

While the components of style and appeals are treated individually in this study it must be remembered that all of these elements combine in the total process of persuasion. There is a coordination of logic, authority, ethos, and emotion with the stylistic characteristics of each prophet. These various elements, along with the individual speech personality, unite to accomplish the common goal of persuasion.

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desire to strengthen or preserve one's ego, the desire to promote the good of others.

W. N. Brigance, Speech Composition, (New York: F. S. Crofts Co., 1937), pp. 181-90, lists impelling wants as self preservation and welfare, welfare of others, wealth, reputation, leadership, honor, duty, fairness, pleasure, artistic desires.

Weaver, op. cit., pp. 207-10, follows the example of many others when he lists the impelling motives as first given by A. E. Phillips in Effective Speaking (Chicago: The Newton Co., 1915), pp. 63-78, as follows: self preservation, property, power, reputation, affections, tastes, and sentiments.

Lionel Crocker, Public Speaking for College Students (3d ed.; New York: American Book Co., c. 1956), p. 330, divides his list of thirteen emotions into three types: (1) those which depress and dissuade from action, like sorrow, fear, shame, and humility; (2) those which elevate to action, such as hope, patriotism, ambition, emulation, and anger; and (3) those which can both dissuade and persuade--joy, love, esteem, and pity.

In this study the emotional content of the books Amos, Hosea, and Micah will be measured by applying the following standards as outlined:

Positive Appeals or Appeals to Faith	Negative Appeals or Appeals to Fear
Sympathy	Indignation
Satisfaction	Suffering
Success	Failure
Integrity	Guilt
Duty	Security

The appeals used by the prophets divide into a positive group containing elements of faith and a negative group based upon some element of fear. In a measure these are opposites--positive and negative, or those appeals addressed to faith and those addressed to fear. However, the final one of the five among the positive list, i. e., appeal to duty, is not used in this study actually, because no direct call to duty was found in the works of Amos,[1] Hosea, and Micah. Duty is included here to show the complete listing, to point out the absence of the call to duty, and to emphasize the negative character of an appeal to security.

F. Plan of Organization

A separate chapter will be devoted to each of the prophets as public speakers: chapter two, Amos; chapter three, Hosea; and chapter four, Micah. In the final chapter the summary of the study will be given.

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[1] "But let judgment run down as waters, and righteousness as a mighty stream," (5:24) might be classified as an appeal to duty, but in this study these classic words of Amos are considered to have a stronger appeal to integrity.

In each chapter there will be major sections on (1) the speaker, (2) the setting, and (3) the speeches.

An attempt will be made to view the prophets through the eyes of the eighth century B. C. This will be a means of attaining a perspective for their works so that the analyses will be more meaningful. When a prophet speaks there is an interaction of the speaker, the speech, the audience, and the setting. The persuasive style is determined by these elements.[1] Therefore, the available information regarding each of these variable factors has a bearing upon the speaking of the prophets. The background of the prophet sometimes is reflected in his speeches. The books of the prophets give few indications regarding the exact speeches. For example, there may be some outlines; there may be excerpts in some cases; or there may be a blending of several speeches. The audience is seldom identified, but the setting is known to be the eighth century B. C. in Israel. There is, of course, some disagreement about the prophets among scholars, but there is nevertheless a core of agreement, which will be indicated in each chapter. In this regard some of the debatable interpretations also will be given.

C. Summary

Style in this study will be viewed as a medium through which a speaker tries to secure a response. Style is conceived as a means of communication for the speaking prophets and one of the measures of effectiveness in communication. Regarding this view, it has been said:

> We may look upon style, therefore, as a medium through which a speaker tries to secure a response. Like all other aspects of a speech, this one takes us back to the concept of rhetorical adaptation.

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[1] Thonssen and Baird, op. cit., p. 430.

> There is no such thing as a style for a particular speaker. True, the speaker may have certain characteristics which stamp his language pattern from others. But in many cases those marks are related to delivery or speaking mannerisms. Style becomes a function of the elements in the speech situation; thus the language employed in a speech is variable. It will be subject to
>
> (1) the influences of the speaker's background,
> (2) his experience,
> (3) the end he wishes to achieve,
> (4) the ability and willingness of the audience to comprehend the ideas, and
> (5) the peculiar conditions surrounding the occasion [setting].
>
> According to this conception, style is neither a mysterious embellishment added to a speech nor a literary veneer superimposed upon it. Instead, it represents the way in which a language pattern is used, under a given set of conditions,
>
> (1) to make ideas acceptable and
> (2) to get the response sought by the speaker.
>
> Style becomes the instrumentality through which ideas are made meaningful; it clothes the reason and emotion of the speaker in such words as will have intelligibility value for the hearers.[1]

Style or language is not static, but is functional and personal. The importance of style is limited largely to the degree that it prepares the audience to respond to the ideas of the speech. The speaker is not directly concerned with traditional standards of style except as they contribute to his basic purpose of persuasion.

The appeals of the prophets will be analyzed in terms of (1) logic, (2) authority, (3) ethos, and (4) emotion. There seem to be several reasons for the highly emotional nature of prophetic utterance: (1) prophets are alarmed by the urgency of the national situation; (2) they are motivated by a sense of mission in responding to a divine commission; and (3) they are speaking to highly emotional people. Consideration will be given to their relative emphases upon positive emotions (based upon some aspect of faith) and negative emotions (based upon fear).

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[1] Ibid., pp. 429-30.

CHAPTER II

AMOS

Amos is a pioneer religious speaker who demonstrates the oral aspects of Hebrew rhetoric. From his utterances as a practitioner of the art of persuasion it is possible to discover stylistic practices and appeals which characterize his speaking as recorded in the book of Amos. For most revealing results, however, the speeches of Amos cannot be studied without giving consideration to the total speech situation: the speaker, the setting, as well as the recorded speeches. These factors constitute the general plan of organization of this chapter.

A. The Speaker

The factors which seem to contribute to the persuasive force of Amos as a speaker will be presented under the headings of personal elements, training, characteristics, and contributions.

1. Personal Elements

Amos comes from the wilderness of Tekoa, south of Jerusalem. His message is for the city-dwellers of Israel. His name signifies more than "carrier," the usual meaning attached to it. The word which is translated "Amos" is associated in meaning with the terms "heavy" or "burden" because of the nature of his message.[1] His work as a

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[1]Jewish commentators suggest that his name indicates one who stutters or is slow of speech. If true, he is in company with Demosthenes, with Moses, who insisted that he was a man of slow speech,

herdsman and orchardman is interrupted when he is seized with an urge to prophesy. He says that he is driven by God to carry out a mission in Israel. The urgency of his call is indicated by his vehement declarations, his stern warnings, and his bold manner.

2. The Training of Amos

Many scholars since Jerome have asserted that Amos is an unlettered rustic. On the other hand, Hebrew scholars insist that there is no stronger or purer literary style in the entire Old Testament.[1] This latter judgment suggests that Amos may have known language, history, and society. The least that can be said is that his writings show some familiarity with nations, their origins, their culture, their geography, their character, and their morals.

But where did this shepherd of the wilderness obtain the preparation which is manifested in his speaking? Actually there are many contributing factors besides the divine-human encounter in his years of training. Scholars think that Amos shows the influence of his environment, his occupations, his observations, his travels, his meditation, perhaps his antecedents.

His nature passages (4:13; 5:8, et al.) reveal one who is

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and with Paul in the New Testament who confesses that his speech is considered contemptible.

When Amos has spoken his sharp words at the king's chapel in Bethel, the resident priest responds with a heated rebuttal. He attacks Amos as one who speaks in such a manner that his flying spittle gives the impression of a mouth-foaming madman. However, the semi-tropical climate, his sense of mission, the message of doom, with the nervous tension of a rural prophet addressing an urban audience for the first time could well combine to give salivary difficulty to a speaker who had even the advantages of training and experience.

[1]G. L. Robinson, The Twelve Minor Prophets (New York: Harper & Bros., 1926), p. 50.

educated as he spends time alone meditating under the stars. In his day knowledge and oratory are not affairs of professional training. Book learning is limited, but superior culture often accompanies the poverty of Eastern shepherd life. Men of all ranks mingle freely without much regard to wealth or social status. Intellectual preeminence is gained by shrewd observation, a memory of traditional lore, the faculty of original reflection, and constructive meditation.[1]

While it cannot be said that Amos is highly educated in a formal sense, he does show general knowledge and a type of practical wisdom. First, he is acquainted with the traditions and history of his own people, citing illustrations and examples from his own culture (5:25), and from those nations surrounding the Hebrews (9:2-8). Second, he is master of his native language. The Hebrew language is limited to about two thousand root words and approximately ten thousand vocabulary words as compared to one hundred thousand in Greek and over five hundred thousand in English.[2] This limited vocabulary is used so effectively by Amos that he is considered to be a literary master of biblical times.[3] Third, his power of organization makes his communications among the outstanding ever given to the Hebrew people. The cause

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[1]W. R. Smith, The Prophets of Israel (2d ed.; London: A. C. Black, 1897), p. 126.

[2]Walter G. Williams, The Prophets: Pioneers to Christianity (New York: Abingdon Press, 1956), p. 152.

[3]The relative lack of complexity in the culture of his day is probably somewhat comparable to the limited language. Increased complexity of national culture necessitates an enlarged vocabulary to express its more complicated concepts. In view of this contrast between the limits of the ancient Hebrew language and an expansive American vocabulary today there is a surprising variety in the expressions of Amos.

and effect relationship that he uses and his problem-solution approach manifest a careful thinker.

In Amos there is a new spirit of observation, philosophical inquiry and acceptance of law. In him prophetic utterance passes the stage of being a temporary statement of "yes" or "no" regarding specific circumstances or special time as determined by casting lots. Prophecy now becomes a permanent message relating to subjects more vital to life. He does not come with a list of superstitious taboos. There are no magical rites or formulae. His message is predominantly one of critical analysis, and he proposes constructive remedies. This point of view is referred to by Williams who shows that Amos was not exclusively destructive in his prophetic preaching.

> 1. He had a basic philosophy of life against which he tested the social and economic order.
> 2. He was not content merely to criticize conditions as he found them, but he analyzed the contemporary scene and stated <u>why</u> things were wrong.
> 3. He stated positively that it was essential to accept the leadership of God and implied that men should follow men only insofar as those furnished leadership in accordance with the laws of God.
> 4. He insisted that the moral law of God should be the controlling law in the life of men and of the nation of which they were a part.
> 5. He indicated that the test of any system of religion was the condition in which it permitted or caused men to live. All these are positive not negative.[1]

Amos seems to be more than a provincial rustic. Gaza, Tyre, and Damascus are foreign cities which he mentions in his opening speech. He knows about Edom and Moab. He lives on the fringe of the fertile crescent near the caravan crossroads of three continents where world travelers pass. He is no hermit, but like many shepherds he appears to travel--as a wool merchant in season, in line of military duty as an able bodied Hebrew, or perhaps in the service of a caravan. For

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[1]W. G. Williams, <u>op. cit.</u>, p. 159.

example, he knows of the inundations of the Nile (8:8), the Philistine slave traders (1:6), frequent outbreaks of plague in Egypt (4:10), and the history of surrounding peoples (1, 2). "Obviously the journey he made into the Northern Kingdom to exercise his ministry as a prophet was not the beginning of his travels, for his utterances reveal a familiarity both with conditions in Israel and with the general situation in neighboring countries."[1]

In the book of Amos a wide range of historical, natural, sociological, and political insights is shown. This reveals an analytical mind curious to discover relationships and deduce long range consequences. For example, physical and military strength are seen to be sapped by immorality.

> Therefore the flight shall perish from the swift,
> and the strong shall not strengthen his force,
> neither shall the mighty deliver himself:
> Neither shall he stand that handleth the bow;
> and he that is swift of foot shall not deliver himself:
> neither shall he that rideth the horse deliver himself.
> And he that is courageous among the mighty
> shall flee away naked in that day, saith the Lord (2:14-16).

The prophet traces injustice to ultimate reprisal and political tyranny.

> For they know not to do right, saith the Lord,
> who store up violence and robbery in their palaces.
> Therefore thus saith the Lord God;
> An adversary there shall be even round about the land;
> and he shall bring down thy strength from thee,
> and thy palaces shall be spoiled (3:10-11).

The collapse of religion seems to be predicted when Amos says, "I will also visit the altars of Bethel: and the horns of the altars shall be cut off, and fall to the ground" (3:14). Ultimate poverty is forecast for the unjust when Amos says, "the houses of ivory shall perish, and

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[1]H. E. W. Fosbroke, op. cit., p. 764.

the great houses shall have an end" (3:15). Captivity seems certain when the prophet says "Gilgal shall surely go into captivity, and Bethel shall come to nought" (5:5). "Wailing shall be in all streets; and they shall say in all the highways, Alas! Alas! and they shall call the husbandman to mourning, and such as are skillful of lamentation to wailing. And in all vineyards shall be wailing" (5:16-17). Religious activity is given as a cause for exile, too. "But ye have borne the tabernacles of your Moloch and Chiun your images, the star of your god, which ye made yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord" (5:26-27). Amos describes the revelry of the people "who are not grieved for the affliction of Joseph," and promises, "Therefore now shall they go captive with the first that go captive and the banquet[ing] of them that stretched themselves [on beds of ivory] shall be removed" (6:7). Rich and poor shall suffer for injustice: "He will smite the great house with breaches, and the little house with clefts" (6:11). Other nations are seen as instruments of judgment, "Behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness" (6:14). Perhaps the insight of Amos reaches its high point with the suggestive words:

> Behold, the days come, saith the Lord God,
> that I will send a famine in the land,
> not a famine of bread, nor a thirst for water,
> but of hearing the words of the Lord:
> And they shall wander from sea to sea,
> and from the north even to the east,
> they shall run to and fro to seek the word of the Lord,
> and shall not find it.
> In that day shall the fair virgins
> and young men faint for thirst (8:11-13).

Results of punishment and the high potential of Israel after chastisement are shown in the last three verses of the book.

The influence of the past helps to form the prophetic speech personality. Apparently there is acquaintance with other prophets (3:7) and they are represented as of high repute (2:11 ff.). Elijah and Elisha whose lives are high-lighted in the books of Kings are not too far removed. Prophetic formulae used by Amos seem to show long usage. Priestly collections and records may have been available to him with such poetical works of an ancient day as Judges 5, Genesis 49, and Deuteronomy 33 which are known to have existed as a part of his heritage.

3. The Characteristics of Amos

Amos has developed a grim objectivity with a severe sense of justice.

> From the fierceness of his words we may sometimes feel that Amos had a certain delight in being the bearer of doom, and that there is an element of vindictiveness, or, at least, of heartlessness, in his proclamation, especially in the careful closing of every way of escape. But this we have no right to infer.[1]

> Not that Amos was devoid of human sympathy. In the first two visions the prayer that God would forgive Israel came instinctively to his lips (7:1-6). The refrain with which he represents God as pleading with his people through the disasters that had befallen them speaks eloquently of his understanding of God's concern for that people. The austere severity of his utterance and the bitterness of its irony are indicative of one who had cared deeply and had had to overcome a natural reluctance to deliver his message. Only the overwhelming sense of the majesty and splendor of the righteousness of God--a righteousness which must have free course in his world--could sustain the prophet in his harsh and forbidding ministry.[2]

The expression of his sense of justice is not tempered by his love. This makes him a better witness if not a better prophet.

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[1]W. E. Orchard, Oracles of God (Boston: Pilgrim Press, 1922), p. 51.

[2]Fosbroke, op. cit., p. 770.

Ihm fehlt die Liebe. He sees God with a stern uncompromising temperament. There is no hint of family ties to mellow his severe sense of right, but he sits as a judge who is scarcely moved by the sentence of doom he pronounces.

Few persons have spoken with more daring than Amos. However, his boldness seems not to be born entirely of enthusiasm, but rather of a near fatalistic view. There are also hints of reserve rather than a passionate proclaiming of his own concern.

For Amos the laws of life teach the ethical impartiality of God's justice which cannot be perverted by any considerations of favor. These are the fighting words, this is the foreign idea which Amos declares to his hearers when he states that God cares for other nations as much as he cares for Israel. Amos believes that right makes might--not the reverse. When he says that righteous or ethical behavior counts, in his severe strength he has little sympathy for weakness or deviation. Some have gone so far as to say,

> Little hope to relieve the gloom, little faith in the God of mercy, who forgives and heals because of His infinite compassion, no trace of cheer, no inkling of a sense of humor--a grave fault which Amos shared with the rest of the prophets--no doubt in his own convictions mitigates the pronouncements of Amos. Hard, harsh, mercilessly dogmatic, he hurls denunciation at an unjust society and its flunkies. Uncompromising justice--that is the greatness and the weakness of Amos.[1]

Amos is more than a rabble rouser using a wild, harsh voice to intimidate his hearers. He is a direct, courageous man who dares to stand in the presence of the wealthy socialites to proclaim the doom of society. He claims to be under divine orders; he speaks as one sent.

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[1]Beryl D. Cohen, The Prophets: Their Personalities and Teachings (New York: C. Scribner's Sons, 1939), pp. 35-36.

There is vigor of mind in the sensitive words of Amos. His diversified images, appeals, and techniques show one who lives an alert life. The wonders of the open country and the woes of the city are used as illustrations in the speeches of this itinerant preacher. He seems to quickly form judgments that blend with his considered conclusions. He expresses his judgments in an elevated literary form. There is a simplicity with evidence of a profound depth of thought. While psychology as a term may be unknown to Amos, he uses psychological principles in his speaking. He seems to understand the reactions of those who hear him. For example, he uses historical facts drawn from neighboring cultures when he prophesies the future of Judah and Israel. Also, he seems to overpower Amaziah, the king's chaplain, when prophet and priest meet at Bethel. Skillful parallelism and balance mark the description of the encounter.

> Then answered Amos, and said to Amaziah,
> I was no prophet, neither was I a prophet's son;
> but I was an herdsman, and a gatherer of sycamore fruit;
> And the Lord took me as I followed the flock,
> and the Lord said unto me, Go, prophesy unto my people Israel.
> Now therefore hear thou the word of the Lord:
> Thou sayest, Prophesy not against Israel,
> and drop not thy word against the house of Isaac.
> Therefore thus saith the Lord;
> Thy wife shall be an harlot in the city,
> and thy sons and thy daughters shall fall by the sword,
> and thy land shall be divided by line;
> and thou shalt die in a polluted land;
> and Israel shall surely go into captivity forth of his land (7:14-17).

His variety is combined with immediacy to increase his persuasive power. Every sermon brings new devices, but the strategy of surprise is basic. He so effectively combines these factors that those opposing him are unable to repress him, but are powerless before him.

His diagnoses of facts are accurate and scientific. He proclaims divine law in his sermons, not merely the oracles of a

sooth-sayer. He is no idealist, but a realist. He says that the tragedy of today will lead to double tragedy tomorrow. In his mind these are the facts which pertain to the laws which he proclaims.

The insight of Amos drives him beyond materialism. He sees that financial profit is not permanent. In his mind the spiritual character of God is wholly inconsistent with the routines of popular religion, for he sees God as pleased by personal character rather than by elaborate ceremony with its costly sacrifices.

4. The Contribution of Amos

While Amos is a speaker with one major idea he has a vision of justice which dictates behavior in all of life. For Amos, justice demands that God execute judgment based upon human behavior. He asserts that mankind's relationship to deity rests upon moral principles. The deities which are invading Israel from nearby nations are undermined. His word would destroy Chemosh of Moab, Rimmon of Damascus, Melkart the deity of Tyre, and Dagon the god of Philistia.

Amos emphasizes the positive and negative aspects of justice by calling for rectitude and warning against injustice. In the midst of his austere thinking he has developed nevertheless a sensitivity to the contrast which exists between the simple country life and the extravagance of the city. He sees social offenses on the international, national, and local levels. He raises his voice against extortion (2:6; 8:4-7), immorality (2:8), corruption of cities (5:5), class inequality and oppression (5:11-12; 4:1), wasteful luxury (3:15; 5:11; 6:4-6), and priests who oppose the prophetic ministry (7:10-17). He also condemns the perversion of justice and partiality of judges (5:12); the substitution of mechanics and magic for personal relationship with

God (4:4ff.; 5:5ff.; 6:3; 8:14); the national pride of special privilege and the blind, baseless hope that no evil will ever come (4:2).

Amos differs from the desert dwelling Rechabites and Nazarites (2:11; Jer. 35) in that he does not lament the progressive shifts from a nomadic to an agrarian to a mercantile life. He does not condemn culture. Instead of calling Israel back to the "good old days in the desert" he condemns the nation for its unscrupulous principles. He insists that no civilization can survive without the undergirding of justice. Even the nation that calls itself the chosen of God cannot long endure without either repentance or retribution. He gives only one solution--untrammeled justice. He says that God is just. Let every nation, every man be upright.

The contribution of Amos as a reforming prophet rests upon his speaking. His concepts could have no social or religious consequence without being implemented by his expressions. Reform does not develop in a vacuum. Social change requires the communication of ideas. The speeches of Amos communicate his ideas of justice, judgment, suffering, and redemption. His revolutionary concepts have been incorporated and amplified in Hebrew-Christian views. Some claim that his concept of a just society makes Amos the founder of the social gospel.

B. The Setting

Amos leaves the wilderness bordering the western side of the Dead Sea to find an audience in Israel. He passes through the village of Bethlehem five miles north of Tekoa, continuing to the fortified city of Jerusalem, the seat of Judah's government since David's day.

Amos probably delivers his first sermon in the northern

capital city of Samaria which has been built by Omri.[1] Elaborate fortifications with a water supply stored in great cisterns make the city such a citadel that its populace boasts that they are able to withstand a siege by the mightiest armies.

The stage is set for Amos by the hewn houses, the crowds at the elaborate religious celebrations, the market place, the mock trials at the gate, the wicked rich and the proud women. He sees sermon illustrations in every area of urban life. Elisha has been dead fewer than fifty years, but the simple society of his day has gone. Rapidly expanding city life with its quick wealth and at the same time equally increasing poverty have come to Israel.[2]

1. The Political Setting

In the eighth century B. C. the little nation of Israel is a comparative newcomer among the peoples of the Near East. Israel had been led by David and Solomon to prominence among the great fluctuating empires of ancient origin which surround her, but before the eighth century the nation has gone into a decline and the kingdoms of Israel and Judah have been divided.

> Under the Omri dynasty and particularly under the notorious Ahab, the Northern Kingdom had become strong and prosperous, and Judah as a subject partner had shared in this prosperity. On the

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[1] One theory holds that Amos journeys to the headquarters of the northern king accompanied by a chorus to present in strophe and anti-strophe the sermon which is found in the first two chapters of his book. While the whole could be effectively given in such choral arrangement it seems absurd that Amos with his rural background would go to this extent in preparing the setting for his first public utterance. See William R. Harper, A Critical and Exegetical Commentary on Amos and Hosea, The International Critical Commentary. Ed. by S. R. Driver, et al. (New York: C. Scribner's Sons, 1905), p. 9.

[2] William B. Bizzell, The Social Teachings of the Jewish Prophets (Boston: Sherman, French, 1916), p. 61.

> overthrow of this dynasty there had followed another period of decline. The Aramaean kingdom, with its capital at Damascus, had overrun a good part of Israel's territory (II Kgs. 10:32-33) and pressed to the very gates of Jerusalem, laying that city under tribute (II Kgs. 12:17-18). But just after the turn of the century the great Assyrian Empire, which had long been threatening to make itself master of western Asia and engulf the little kingdoms in Syria and Palestine, again advanced westward, and in 802 B. C. reduced Damascus and so weakened that state that Israel was once more able to assert itself victoriously (II Kgs. 13:25). The withdrawal of Assyria from the west because of weakness at home left Israel free to develop its resources; under Jerobeam II the small kingdom enjoyed its third and last period of prosperity.[1]

There is an uneasy peace since Jerobeam II has led Israel to military achievements which have resulted in some territorial expansion. National joy and gladness are aroused by economic opportunity, but the earthquake,[2] the eclipse of 763 B. C., the pestilence of 765 B. C., and the threats of greedy neighbors also arouse anxiety. There is an unhappy remembrance of the Syrians along with the recent treatment by the Ammonites (1:3, 13; 4:6-11).

Amos is as interested in political affairs as were the earlier prophets, but he has neither special relation to the king, official standing in the government, nor traditional political influence. He is a private citizen who seeks to arouse Israel to national and personal action. He interprets Assyria's relation to the world and demonstrates political sagacity in his analysis of the political setting.

2. The Social Setting

When the Hebrews cross the Jordan River the mishpat (way, manner, custom) of the nomad shepherd in the desert is displaced largely by the mishpat of the peasant in agricultural civilization on the sown land.

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[1] Fosbroke, op. cit., p. 764.

[2] Flavius Josephus in his Antiquities of the Jews, Book IX, chapter x says the earthquake was coincident with Uzziah's leprosy.

Property begins to be valued above personality until "the poor are sold for a pair of shoes" (2:6). The developing of urban life with the emergence of civic culture exposes the nation to those dangers of rapidly acquired wealth. Commerce with its extended intercourse among foreign powers increases prosperity and the desire for prestige while it decreases the sensitivity to social injustice. Religious zeal is expressed by liberal sacrifices, but faith in God becomes, for many a good-luck charm without moral implications or social responsibility.

By the middle of the eighth century B. C. Israel is a thriving commercial society. Success is considered essential at all costs--whether those costs be lavish sacrifices, religious bigotry, social cruelty, court bribery, murder, or common thievery. Men are but chattels in the struggle to gain greater economic plenty.

Small landowners are dispossessed by those whose goal is the building of large country estates surrounding their summer "houses of ivory." When the middle class Israelite goes out to defend his home he either dies on the battlefield or returns weakened and impoverished. Forays by nomadic neighbors destroy his crops, thus curtailing his already meager income. Then his mortgage which is held by the nobles is foreclosed. This brings the loss of home, land, and freedom. Bribery in the courts, which are presided over by the rich, shuts off justice. The small upper class is exuberant, but the masses suffer in silence. Those in the middle class are thus largely reduced to serfdom while the newly rich in commerce transfer their winter homes to the capital or the larger cities where they build mansions of hewn stone and marble.

The Northern Kingdom of Israel appears powerful and prosperous to the casual observer, but most of its citizens are crushed by the small ruling class. Therefore the speeches of the prophet are given much social emphasis. It may be said in brief that "special class privilege, misuse of authority, unjust distribution of the burden of taxation, and the iniquitous exploitation of the masses are the evils which called forth the Hebrew prophets of the eighth century."[1]

Amos portrays extensive degeneracy in Israel:

> . . . they sold the righteous for silver
> and the poor for a pair of shoes;
> that pant after the dust of the earth on the head of the poor,
> and turn aside the way of the meek:
> and a man and his father will go in unto the same maid,
> to profane my holy name.
> For they know not to do right, saith the Lord,
> who store up violence and robbery in their palaces.
> Ye that put far away the evil day,
> and cause the seat of violence to come near;
> That lie upon beds of ivory,
> and stretch themselves upon their couches,
> and eat the lambs out of the flock,
> and the calves out of the midst of the stall;
> That chant to the sound of the viol,
> and invent to themselves instruments of musick like David;
> That drink wine in bowls,
> and anoint themselves with the chief ointments;
> but they are not grieved for the affliction of Joseph
> (2:6c-7; 3:10; 6:3-6).

Beyond these known facts there are varying opinions with considerable speculation regarding the social setting of the eighth century B. C. For example, Amos seems to appear in a surprise debut at a patriotic rally in Israel's capital city of Samaria where he preaches the first sermons of his book (chapters 1-3). The prophet sees the entire social situation with its pride, greed, physical plenty, and

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[1]Charles F. Kent, The Social Teachings of the Prophets and Jesus (New York: C. Scribner's Sons, 1932), pp. 39-40.

inner poverty erupting in immoral behavior which he believes are signs of decay and approaching death.

Amos has been imagined as a vagrant from the country in coarse clothes standing by the palace while the upper four hundred file into the royal court for the queen's tea. He apparently becomes so agitated by their arrogance that he enters abruptly, and, unannounced, begins to address them. He calls the women "fat cows of Bashan" as he reminds them that a military siege would change the style, making them of equal value with a dead donkey (4:2-3). He concludes that invading soldiers will abuse the women until they are dead. The rapacious foreigners are pictured with meathooks from the shop or spears from the fish market dragging the naked bodies along the streets to be pushed through holes in the wall above the valley where the men watch them tumble down on to the smoking refuse pile below. Amos predicts that the oppressed people will not resist invasion but that Israel will be taken over by an invader.

There apparently is no distinct class of judges in eighth century Israel. In each town or city the elders and nobles sit as officials of royalty serving as judges. The king himself sits in judgment as the supreme court of the land to decide all civil disputes that are appealed. Corrupt leaders pervert justice by exacting their own price (5:7, 10, 12). At the gate where court is held Amos may have heard the sighs of a people once free, the mutterings of men once contented and secure. He may have heard boasts of prosperity above the sound of slaves' hammers building large houses of hewn stone on newly acquired country estates.

The experiences of Amos and his meditations about them lead him to say:

> For thus saith the Lord unto the house of Israel,
> Seek ye me, and ye shall live:
> . . . Ye who turn judgment to wormwood,
> and leave off righteousness in the earth . . . .
> They hate him that rebuketh in the gate,
> and they abhor him that speaketh uprightly.
> Forasmuch therefore as your treading is upon the poor
> and ye take from him burdens of wheat:
> ye have built houses of hewn stone,
> but ye shall not dwell in them:
> ye have planted pleasant vineyards,
> but ye shall not drink wine of them (5:4, 7, 10-12).

Similarly, his reflections upon social conditions suggest that an awakening is needed.

> Hear this, O ye that swallow up the needy,
> even to make the poor of the land to fail, Saying,
> When will the new moon be gone, that we may sell corn?
> and the sabbath, that we may set forth wheat,
> making the ephah small, and the shekel great,
> and falsifying the balances by deceit?
> That we may buy the poor for silver,
> and the needy for a pair of shoes;
> yea, and sell the refuse of the wheat?
> The Lord hath sworn by the excellency of Jacob,
> Surely I will never forget any of their works (8:4-7).

3. The Religious Setting

Since the prophets are religious speakers it is apparent that their religious milieu is influential in their speech careers. The Hebrew nation is central in every concept of religion as taught by the prophets or practiced by the people during the eighth century B. C. Popular religion contributes a spirit of optimism; the Hebrews feel that they are the favored worshipers of a powerful God who guarantees fertility and fruitfulness to all who offer sacrifices. While many of the religious leaders of the day insist on ceremonialism with the strict demands of mechanical rites, the prophets insist that the God of all peoples demands moral conduct. The principle of personal moral

responsibility begins to receive sharper emphasis as the prophets charge the leaders with dereliction of duty.

Canaanite magical practices are vehemently denounced by Amos (4:4-5; 8:4 ff.) because he feels that if these practices are allowed in the Lord's temple they will sound the knell of true religion. A blind confidence in ceremonialism gives a false sense of security along with a callousness toward inhuman cruelty bordering on sadism. The nation seems insane with the initial thrill of indulgence as men rush into new worlds of prosperity which promise full satisfaction. For a people who have been steeped in poverty, near famine, weakness, and the disciplines of the desert, this is a test which reveals their inner poverty.

Amos pleads for a prophecy released from all economic or political restraints. He startles his audience by stating that Jehovah has as much interest in Damascus, Edom or Ammon, for example, as for dear Israel, the Lord's chosen.

Religion is so closely correlated with patriotism that to criticize or protest against either is to be branded as a heretical traitor. The prophet is irreligious in the minds of the leaders in Israel, but the prophets attempt to show that loyalty to Jehovah is the highest patriotism. Faithlessness to God is declared to be the worst possible treachery.

As a visitor at Gilgal Amos finds religion far different from that in his home town of Tekoa where there has been no institutional religion. Here in Gilgal forms, rituals, and sacrifices seem to constitute religion. Rites are to please God--there is no concern for fellowmen. Sacrifices of the highest quality abound. Great material

gifts are given by the rich to please God, but these same men may disregard all ethical demands.

Religion is veering away from the populace. The poor are outclassed. The wealthy practice religion at Gilgal because they can afford the sacrifices. Upon occasion the priests sound a gong in the temple before large gifts are presented so all of the congregation can see the ostentatious presentation. Temple bulletin boards list the names of influential donors.

Amos sees God holding his nose. He has no delight in the smell of sacrifices brought by an unjust people (5:21). God is stopping his ears; he is not hearing their religious music.

> I hate, I despise your feast days,
> I will not smell in your solemn assemblies.
> Though ye offer me burnt offerings and your meat offerings,
> I will not accept them:
> neither will I regard the peace offerings of your fat beasts.
> Take thou away from me the noise of thy songs;
> For I will not hear the melody of thy viols.
> But let judgment run down as waters,
> and righteousness as a mighty stream (5:21-24).

> Amos sees that one of the foundations of society is justice in human relationships; privilege entails responsibility and punishment comes to those who fail to recognize the responsibilities their knowledge brings. Even the most elaborate worship insults God if there is no intention of conforming their wills and conduct to divine requirements.[1]

There is an intense religious situation as worshipers flock to Gilgal and Bethel for the elaborate services. The multitudes may seldom remember the Hebrew heritage, but they are afraid that unless they worship in an elaborate manner their troubles will recur. Because they remember war, famine, thirst, poverty, plunder, pestilence,

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[1]W. R. Harper, op. cit., p. cxxx.

earthquake and eclipse they think that they must try to bribe Jehovah while they also make deals with pagan gods.

When Amos comes to deliver his sermons at Bethel, the central seat of calf worship, there is a dramatic encounter of prophet with priest. A long history has made Bethel a sacred spot since Abraham had visited the place (Gen. 12:8). Jacob fleeing from Esau had his vision of a ladder reaching to heaven here, and the next morning as he anointed the stone he had called the place the "house of God" (Gen. 28:19). Bethel thereafter has been regarded in a special way as the dwelling place of deity.[1]

By the day of Amos, Jeroboam II has created a king's chapel at Bethel. This shrine, maintained at state expense, is a popular place on religious feast days. Word of the coming of Amos to Bethel has gone ahead, so Amaziah the king's chaplain comes in person to meet Amos.

Prospects of success for Amos are dashed with the first words of the priest who is anxious to be the popular hero. He blurts out, "You begging seer, go back home to Judah to earn your bread."[2] As might be expected, Amaziah sees treason in the coming of Amos. Previous prophecies against the house of Omri have not been forgotten. The sermon of Amos might stir up some of the worshipers, so he must be silenced.

Amos defends, "But I am no prophet or one trying to become a prophet. I don't prophesy for pay. I'm not here to solicit reward or popular acclaim, but I am sent by God" (7:14-15). "The lion hath roared,

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[1]Nearly one hundred fifty years before Amos another prophet out of Judah came to prophesy against the altar at Bethel. He spoke against Samaria, against the king, and against the priests of Bethel (I Kgs. 13). The former unnamed prophet was deceived; he turned aside to eat with the Bethel seer and was killed by a lion.

[2]Rolland E. Wolfe, Meet Amos and Hosea (New York: Harper & Bros., 1945), pp. 66-67.

who will not fear? The Lord God hath spoken, who can but prophesy" (3:8)?

When Amos begins to launch into a sermon the anxious priest tries to squelch the speaker by insisting: "Don't prophesy against Israel, don't rave about the house of Isaac" (7:16). But before he is silenced, Amos gets in these words of judgment:

> Therefore thus saith the Lord;
> Thy wife shall be an harlot in the city,
> and thy sons and thy daughters shall fall by the sword,
> and thy land shall be divided by line;
> and thou shalt die in a polluted land:
> and Israel shall surely go into captivity forth of this land (7:17).[1]

Speaking over the protests of the priest, Amos tells of the basket of summer fruit he saw in his fourth vision (8:1-14). Then he pictures God standing beside the altar at Bethel, calling for its destruction, with the temple crashing down upon the crowd that worships there. Amos foresees widespread destruction. Bethel is doomed, he says, for Israel shall fall in spite of her religious displays.

C. The Speeches

The speeches of Amos are based (1) upon facts, actual or imminent in the history of the people, and (2) upon certain elemental moral principles. He does not rely upon miracles or supernatural signs; he does not appeal to dogma or to law; he is supported neither by religious nor by national institutions, but still he dares to proclaim his unpopular views as he denies that God is bound to save his erring people. For Amos, history is God's discipline of men while

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[1]Some scholars think that Amos is arrested by Amaziah at this point, held for a mock trial when word comes from the king, and then he is executed as a traitor, but there is no basis for this view because it appears that Amos first finishes his sermon.

civic justice is man's duty to God. He insists that the worshiper must be like the object of worship in character. Since Jehovah is righteous, his people must be righteous.

1. The Content of the speeches

The writings of Amos constitute the oldest book of sermons extant. There seem to be notes or outlines of ten discourses by Amos in the book although some profess to find as many as fourteen different speeches.

The first speech comprises the opening two chapters in which Amos announces judgment on surrounding nations before he startles the audience by threatening Judah (2:4-5) and Israel (2:6). Angry and self righteous Israel supports the condemnation of others as this foreign prophet uses the yes-response technique to gain accord before he dares to mention the failures of Israel. After he has given his indictment of the other nations, with a sudden flurry, he cites the sins of Israel, accusing her of cruel inhumanity (2:6-16). Here is an example of accusation which is so arranged that the unsuspecting hearers, early disarmed by his playing upon their international hatreds, sit in silence now as he lays bare their own ethical failure. He has begun his speech with charges against hereditary enemies of Israel and therefore has gained accord. Now with logic he drives toward the incriminating conclusion.

> The care with which he chose his occasion and the strategy of surprise, made possible by the fact no one knew him or what he was likely to say, rendered this one of the most notable addresses in all the annals of the prophets. In skillfulness of execution and command of the audience, this was a masterpiece.[1]

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[1]R. E. Wolfe, Men of Prophetic Fire (Boston: Beacon, 1951), p. 40.

The second discourse beginning with the formula, "Hear this word," brings the message of the lion's roar to Israel. In this sermon, apparently delivered in the capital city of Samaria (3:1-15), Amos says that the family of Israel so carefully brought out of Egypt must be punished for ingratitude. Israel will become a remnant like bits of a lamb which are rescued from a lion.

Chapter four, also beginning with "Hear this word," is addressed to the women of Samaria (4:1-3). The idle wives are called fat cows as Amos charges that they should relieve the misery of their unfortunate neighbors instead of feeding their own animal appetites and inciting the men to inhumanities. The first three verses seem to summarize the statements which he addresses to the ladies.[1]

The last ten verses of chapter four constitute the fourth discourse which condemns the religious observances at Gilgal and Bethel. Famine, drought, pests, pestilence, fire, and burnings are attributed to the hand of Jehovah before the prophet threatens even greater calamity and then exhorts, "Prepare to meet thy God, O Israel" (4:12).

The fifth speech as given in chapter five threatens Israel with falling down helplessly; admonishes them to seek the Lord for real life; indicts them for injustices; invites them to seek good and not evil that they might live in the favor of Jehovah (5:1-17).

The day of the Lord is the theme for the sixth speech (5:18-27). Here Amos denounces their feasts, sacrifices, and solemn assemblies of the people; he exhorts them to let judgment run down as waters and righteousness as a mighty stream lest the God of hosts shall cause them

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[1] In The Speaker's Bible, James Hastings combines these three verses with the preceding chapter to form the second discourse, thus reducing the total number of discourses to nine instead of ten.

to go into captivity beyond Damascus.

In the sixth chapter (6:1-14) the seventh sermon is recorded with its detailed accusations of Israel's indulgence which shall bring captivity and pestilence. Because they have "turned judgment into gall, and the fruit of righteousness into hemlock" Jehovah shall raise up a nation against Israel.

At Bethel Amos seems to gather up the essential elements of his previous speeches. The eighth discourse (7:1-9) refers to visions of grasshoppers, fire, and the plumbline. The record of altercation between prophet and priest is given with direct discourse and violent threats in the remainder of the chapter (7:10-17).

The ninth sermon (8:1-14) deals with the fourth vision--the basket of summer fruit. The quick decay of the over-ripe fruit is compared with Israel's fate of famine, sorrow, and death in foreign captivity.

The tenth, and perhaps the final sermon (9:1-end), opens with the fifth vision of God standing at Bethel's altar bringing its destruction with the collapse of the temple. Some scholars feel that the sermons of Amos terminate with the words: "Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth" (9:8b). The reason given for this inference is that Amos is supposed to be the prophet of doom rather than of deliverance.

The conclusion of the book is a glowing promise of restoration based upon Israel's repentance. Some feel that this section has been added later to soften Amos' message of destruction, but there are many examples throughout the Old and New Testaments where good and evil with their consequences are sharply contrasted by being considered in

proximity. This is common practice among the prophets; frequently he who portrays the brightest future for the upright also depicts the darkest outlook for the unrighteous.

While the order or setting of each sentence in the book of Amos cannot be cited with certainty, the view of many scholars may be summarized by the statement that "the genuineness of the bulk of the book of Amos is not doubted by any critic."[1] Some recent scholars however tend to follow in the direction of R. E. Wolfe's views, holding that only about half of the book as it now stands can belong to Amos. Others wonder "if it is necessary to deal so radically with the text as some have done. To reject a verse, for example, because we do not see the connection, is surely arbitrary . . ."[2] This dissection of the book of Amos "has been carried to an extent which represents rather the ingenuity of a few critics than the settled consensus of the majority."[3]

Amos has been accused of having a message largely negative because his speeches are "filled with trenchant invective, stern denunciation, doom songs and visions of coming judgment."[4] However, he differs greatly from the Rechabites who would revert to the desert in order to solve all problems of civilization with a tent pitched in

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[1]G. A. Smith, op. cit., p. 61.

[2]Raymond Calkins, The Modern Message of the Minor Prophets (New York: Harper & Bros., 1947), p. 19.

[3]G. A. Smith, Modern Criticism and the Preaching of the Old Testament (New York: A. C. Armstrong & Son, 1901), p. 45.

[4]Kent, op. cit., p. 42.

the wilderness. It will be discovered that he has such positive appeals that the heart of his message is not in negations or a rigid schedule of privation, but rather in a constructive course of ethical morality. There is a positive element even in his declarations of doom, because he cites specific reasons why punishment is certain instead of listing a large number of prohibitions. He calls for a return to an upright life as he points to a positive course of action.

There is an example of his positive note in his exhortation:

> Seek good, and not evil, that ye may live;
> and so the Lord, the God of hosts,
> shall be with you, as ye have spoken.
> Hate the evil, and love the good,
> and establish judgment in the gate:
> It may be that the Lord God of hosts
> will be gracious unto the remnant of Joseph (5:14-15).

2. Stylistic Elements

The stylistic elements of the prophet's speech are to be considered under the three major divisions: clearness, energy (force), and suggestiveness (impressiveness and ease). Objective evidence will be compiled as outlined in the introductory chapter of this study.

(1) Clearness

Is there any basis for the supposition of Harper that fewer than fifty persons in northern Israel could understand Amos? Perhaps they are unable to understand why he speaks, but no adult or adolescent can fail to understand what the prophet speaks. The following seven standards for analyzing clarity indicate that his contemporaries should fully understand the message of Amos.

a. Thorough knowledge and understanding of the ideas. What does Amos know about his thesis of justice, ethical social relationship, and ethical relationship with Jehovah? Amos first traces the behavior

of Israel's neighbors as concrete examples of injustice. He outlines the unethical practices of Judah and Israel as follows:

> Thus saith the Lord;
> For three transgressions of Judah, and for four
> I will not turn away the punishment thereof;
> because they have despised the law of the Lord,
> and have not kept his commandments,
> and their lies caused them to err,
> after the which their fathers have walked;
> but I will send a fire upon Judah
> and it shall devour the palaces of Jerusalem.
> Thus saith the Lord; For three transgressions of Israel, and for four
> I will not turn away the punishment thereof;
> because they sold the righteous for silver,
> and the poor for a pair of shoes;
> That pant after the dust of the earth on the head of the poor,
> and turn aside the way of the meek:
> and a man and his father will go in unto the same maid
> to profane my holy name:
> And they lay themselves down upon clothes laid to pledge by every altar,
> and they drink the wine of the condemned in the house of their god (2:4-8).

Amos shows injustice to be fostered by ungrateful disobedience. He stresses Israel's indebtedness to God who has brought the people up from Egypt (2:10). He amplifies their disobedience on all levels of life: personal, social, national, religious. He shows an understanding of the consequences of injustice when he traces the fate of others and carefully states the assured results which will come to the individual, the society, the nation guilty of injustices.

b. Discerning word selection. Amos chooses words which produce a vigorous, picturesque style. The Hebrew language may be unsuitable for expressing abstract ideas, but the works of Amos and the other prophets are outstanding examples of concrete language. Despite the limitations of Hebrew language, the message of doom pronounced by Amos upon injustice finds variety of expression by the use of 42 different words or terms which mean destruction.

They are:

> woe; send fire upon; go into exile (7 times); break the bar; cut off the inhabitants; turn my hand against; kindle a fire; slay; groan; visit upon; smite; take with hooks; the sword; send pestilence; perish; have an end; wailing; mourning; lamentation; cast out and drowned; go into captivity; be desolate; fallen; melt; bring down thy strength; spoil; overthrow; hurl down; cast fire upon; crush; pass through the midst; day of calamity; deliver up; lay waste; and is come; darken the earth; famine; set mine eye on them for evil; destroy; evil time; great tumults; sift; faint.

The indictment of Israel is spelled out in detail with simple concrete words. Principles, abstractions, and philosophical treatises now can be formulated as deductions from Amos, but he seeks to make his message clear by a discerning selection of words. His vocabulary is selected from the common experiences of men--from work, from war, from the household, from the market place, from nature, from calamity, from religious practices. He uses specific words--a lion, not just a wild beast; a horseman or a bowman, not a warrior; a trumpet blown, not an alarm only; houses of ivory, not just costly buildings; two legs or a piece of an ear taken from the mouth of a lion; strong as oaks; crush the needy; dig into hell; climb up to heaven.

c. Simplicity of sentence structure. The book of Amos may not be a complete transcription of the prophet's speaking, but it is the oldest and most complete record available for study. There are 135 sentences (111 declarative) in its 146 verses for an average of nearly one sentence unit for each verse. While there seems to be no simple sentence in the entire book, clarity is increased by the fact that compound and complex sentences are usually created by simple connectives ("and" 241 times, "but" 22 times, "for" 16 times, "thus" 14 times, "therefore" 12 times, "because" 8 times, and "yet" 7 times).

Twenty-four of the sentences are longer than one verse as recorded in the King James Version, but several sentences which constitute only one verse have over 50 words in them with as many as 11 verbs (9:1) and five conjunctions in a single sentence. Seventeen sentences each continue for two verses, six sentences constitute three verses each, and one sentence of 86 words flows on for four verses. But still there is obvious clarity in the indictment of Amos in spite of the long sentence when he says,

> Woe unto them that are at ease in Zion . . . .
> Ye that put far away the evil day,
> and cause the seat of violence to come near;
> That lie upon beds of ivory,
> and stretch themselves upon their couches,
> and eat the lambs out of the flock,
> and the calves out of the midst of the stall;
> That chant to the sound of the viol,
> and invent to themselves instruments of musick like David;
> That drink wine in bowls,
> and anoint themselves with the chief ointments:
> but they are not grieved for the affliction of Joseph (6:3-6).

Sentence structure in the King James version may lack simplicity, but the connectives used by the prophet in his oral presentation add a cumulative force without reducing the clarity of his message. Repetition, sequence, and concrete words used in compound or complex sentences which have no intricate philosophical abstractions may be more clear than simple sentences which involve such abstruse concepts. Amos therefore does not depend upon simple sentences for clarity, but seeks to make his message understood by the use of other elucidating factors.

d. Use of examples and illustrations. Examples are cited from history, other nations, nature, rural life, and city life to clarify or to emphasize the prophet's message. The wide scope from which examples and illustrations are drawn should assure a clear understanding by each member of his audience.

He spells out the consequences of injustice in neighboring nations as examples. Then he uses the same formula to indict those who boast of being favored by Jehovah when he says, "for three transgressions and for four, I will not turn away the punishment thereof; because . . . ." He illustrates his thesis by the use of suggestive illustrations:

> threshing instruments; the height of cedars; strong as oaks; a loaded cart on a threshing floor; men meeting in the desert; lion's roar; young lion in den; as a shepherd; bird in a snare; empty snare; trumpet blown; corner of a bed; gardens and vineyards; as Sodom; as Gomorrah; like fire; firebrand plucked from the burning; wormwood; flee from a lion; bear met him; serpent bit him; as waters; as a mighty stream; like fire; pestilence of Egypt; whirlwind; famine; faint for thirst; like David; horses running upon rock; oxen plowing rock; locusts devouring meadows; the Lord stood upon a wall; a plumbline in his hand; a basket of summer fruit; flood; flood of Egypt; mourning an only son; a bitter day; corn sifted in a sieve; days of old.

Examples seldom are developed by Amos. He uses well-known material in a suggestive manner, but in most instances the application must be made by the auditor. Sometimes examples are parallel in structure (as in 5:19), but brevity always is a chief characteristic. For instance, even his outstanding examples of the plumbline, the basket of summer fruit, the grasshoppers, and the sifted corn are given as briefly as possible. In many cases there is the statement of comparison without identifying any similarities, as in the following examples: a lion's roar, as Sodom, like fire, as a mighty stream.

e. Sequence of ideas. It is difficult to trace the sequence of ideas with certainty because there is disagreement among scholars about the exact number, order, length, and completeness of the speeches of Amos as they are found in the record today. The book as a whole may be lacking in sequential development. The record in the book of Amos may be, as some assert, only excerpts or disjointed summaries of

speeches at best. But it can be said that since the shortcomings of others are more readily seen, the message of Amos should have greater clarity for the Israelites after he begins with the indictment of their neighbors: Damascus, Syria, Gaza, Philistia, Tyre, Edom, Ammon, and Moab.

Amos seems to proceed chronologically in his speeches upon some occasions. For example, he goes from Israel's past indebtedness to their present violations of justice, then to the future with its judgment leading either to total destruction or to complete return to morality in their relationships with both man and God. In some cases he follows carefully from cause to effect by the use of "therefore," while in other instances he uses "because" or "so" to trace their miseries from the effects to the antecedent causes. In all instances he maintains the causal relationship either by inference, example, or actual statement. Usually he presents enough specific accusations to condemn injustice so that no one is in doubt about who is being condemned when he reaches the pronouncement of judgment.

f. Adequate transitional materials. When the book is considered as a whole transitional words include: "and" (241 times), "the Lord said" (42 times), "but" (22 times), "thus" (14 times), "thus saith the Lord" (12 times), "therefore" (12 times), "yet" (7 times), "then" (5 times), "hear this word" (5 times), "behold, the days come" (3 times), "now," and "in that day."

When the individual speeches are examined for transitional materials considerable variety is found. In order to show transitions the introductory and concluding words of the ten speeches of Amos are given in Table 1.

TABLE 1

FIRST AND LAST WORDS OF SPEECHES BY AMOS

Discourse	Location	Beginning Words	Concluding Words
I	ch. 1, 2	The Lord will roar from Zion	naked in that day, saith the Lord.
II	3:1-15	Hear this word	houses will have an end, saith the Lord.
III	4:1-3	Hear this word	cast them into the palace, saith the Lord.
IV	4:4-13	Come to Bethel	the God of hosts, is his name.
V	5:1-17	Hear ye this word	I will pass through thee, saith the Lord.
VI	5:18-27	Woe unto you	whose name is the God of hosts.
VII	6:1-14	Woe to them that are at ease in Zion	they shall afflict you unto the river of the wilderness.
VIII	7:1-9	Thus hath the Lord God shewed unto me	I will rise against the house of Jeroboam with the sword.
IX	8:1-14	Thus hath the Lord God shewed unto me	they shall fall, and never rise up again.
X	9:1-end	I saw the Lord standing	saith the Lord thy God.

The transitional "then" is used twice between the eighth and ninth discourses where the encounter of Amos and Amaziah is recorded. There is to be found here (7:10-17) also what either may be the text of a sermonette delivered to Amaziah or the summary of a longer sermon which begins, "Now therefore hear thou the word of the Lord," and which concludes with the words, "and Israel shall surely go into captivity forth of his land" (7:16-17).

The transitions of Amos do not clearly indicate the bounds or settings of his various speeches. Today it is impossible to be certain of every transition, but those who heard him speak could have little question about his initial meaning because of the lack of transitional materials.

g. Logical materials. Amos emphasizes cause and effect to clarify his argument with Israel. He uses evidence which is direct, indirect, and negative to state the case against them. He shows how his conclusions are drawn by deduction, how the consequences he predicts are inferred by induction. He cites experience; he arranges facts to make clear the wisdom of following his advice.

He has been accused of having no concern for purpose, motive, or cause.[1] It has been said that there is no teleological element in his discourses.[2] Perhaps there is little questioning of how or why the nation has reached its present situation, but how can anyone deny the argument from cause to effect as Amos traces the injustices of today to the judgments which he predicts will come on the morrow?

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[1]Harper, op. cit., p. cxxx.

[2]Ibid.

An illustration of cause and effect in the words of Amos is paraphrased thus:

> You see two people walking together:
> You know they have come together for a common purpose.
> You hear a lion roaring in the forest:
> You know he has leaped upon prey.
> You hear the young lion growl:
> You know it has taken something.
> You see a bird fall upon the ground:
> You know a bait has been set for it.
> You see a trap spring up from the ground:
> You know something has been caught.
> You hear a trumpet blown in the gate:
> You know it gives alarm that an enemy is approaching.
> You learn of disaster in a city:
> You know you hold Yahweh as its cause (3:3-7).[1]

Clarity is achieved in the style of Amos by tracing his concepts of justice and judgment to their conclusions. Concrete words are arranged in sequence; examples and illustrations clarify his intent; causes are followed by "therefore"; results are preceded by "because"; transitional words abound; cumulative parallelisms heighten interest and emphasis; antithetical parallelisms identify by showing contrasts; varied repetition brings his concepts within the grasp of all who hear him.

(2) Energy

The force or energy of these speeches by Amos is evident even to the casual reader. But what are the elements which contribute to his persuasive power? The energy of his style is seen by considering (a) word selection, (b) sentence structure, (c) objective elements, and (d) rhetorical factors.

a. Word selection. Amos cannot be accused of sacrificing force

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[1]Elmer A. Leslie, The Prophets Tell Their Own Story (New York: Abingdon-Cokesbury Press, 1939), p. 23.

in the attempt to clarify his position. His words seem to be chosen for their vividness. From the opening "roar" (1:2) to the concluding scene of peaceful abundance (9:11-15) Amos utilizes vigorous words to energize his message. For example, concrete, specific, graphic words are selected to emphasize his ideas of (1) injustice, (2) judgment, (3) suffering, and (4) redemption.

Injustice is pictured by the use of the following terms:

> threshed; anger did tear perpetually; ripped up women with child; crush the poor; cast off all pity; burned the bones of the king; despised law; lies; sold righteous for silver and poor for a pair of shoes; turn aside the way of the meek; a man and his father go in unto the same maid, to profane my name; lay themselves down upon clothes laid to pledge by every altar; drink the wine of the condemned in the house of their god; ye gave the Nazarites wine to drink; commanded the prophets, prophesy not; they know not to do right; store up violence and robbery in their palaces; oppress the poor; crush the needy; turn judgment to wormwood; leave off righteousness; hate him that speaketh uprightly; tread upon the poor; take burdens of wheat; manifold transgressions; mighty sins; afflict the just; take a bribe; turn aside the poor in the gate from their right; borne the tabernacle of your Moloch and Chiun your images; put far away the evil day; cause the seat of violence to come near; lie upon beds of ivory; stretch upon couches; eat lambs out of the flock; eat calves out of the midst of the stall; chant to the sound of the viol; invent to themselves instruments of musick like David; drink wine in bowls; anoint with chief ointments; but they are not grieved for the affliction of Joseph; turn judgment into gall; and the fruit of righteousness into hemlock; rejoice in a thing of nought; swallow up the needy; make the poor to fail; make ephah small; and the shekel great; falsifying the balances by deceit; sell the refuse of the wheat.

Judgment is indicated by the terms used to describe destruction in the varied ways which are listed above (see page 41).

Suffering is threatened with a variety of powerful words.

> fire; devour their palaces; mourn; wail; die with tumult; thy palaces shall be spoiled; take you away with hooks; thy posterity with fishhooks; cleanness of teeth; want of bread; withhold rain; withered; not satisfied; smitten with blasting and mildew; devoured by the palmerworm; pestilence; slain with the sword; stink; overthrown; virgin is fallen; none to raise her up; go into captivity; come to nought; break out like fire; devour; none to quench it; darkness; die; burn him; he will smite; afflict you; desolate; thy wife shall be a harlot in the city; thy sons and daughters

shall fall by the sword; thy land shall be divided by line; die in a polluted land; go into captivity; songs shall be howlings; many dead bodies in every place; land shall tremble; cast out and drowned: sundown at noon; darken the earth in the clear day; turn your feasts into mourning; and all your songs into lamentation; as the mourning of an only son; as a bitter day; famine in the land; wander from sea to sea; run to and fro to seek the word of the Lord; shall not find it; faint for thirst; fall and never rise up again; cut them in the head; shall take them; I will bring them down; I will search and take them out; serpent shall bite them; I will set mine eyes upon them for evil; land shall melt; rise up like a flood; drowned; destroy it.

Redemption for Israel is described primarily in the final verses of the book, but there are also earlier references to this hope.

firebrand plucked from the burning; the Lord shall be with you; the God of hosts will be gracious; destruction shall not be; I will not utterly destroy the house of Jacob; I will sift the house of Israel; the least grain shall not fall upon the earth; bring again from captivity; raise up the fallen tabernacle; close up the breaches; raise up his ruins; build as in days of old; possess their enemies; mountains shall drop sweet wine; rocky hills shall melt; build and inhabit waste cities; plant vineyards and drink the wine; make gardens and eat the fruit; planted upon their land; no more pulled up out of their land.

Careful word selection provides force for Amos. The examples listed above indicate the care exercised in the choice of words. The powerful effect of this precision is obvious.

b. Sentence structure. Poetic parallelism forms the basis of sentence structure for Amos as a Hebrew prophet. He achieves energy by the use of balance, antithesis, repetition, and progressive statement.

For example, balance is used from the opening statement to the concluding promise:

The Lord will roar from Zion,
and utter his voice from Jerusalem;
and the habitations of the shepherds shall mourn,
and the top of Carmel shall wither (1:2).

And I will bring again [from] captivity my people Israel,
and they shall build the waste cities, and inhabit them;

and they shall plant vineyards, and drink the wine thereof;
they shall also make gardens, and eat the fruit of them.
And I will plant them upon their land,
and they shall no more be pulled up out of their land (9:14-15).

Antithesis creates emphasis for Amos when he balances his thought on a "but" in the middle of sentences. For example, Amos says:

Ye have planted pleasant vineyards,
but ye shall not drink wine of them.
Take thou away from me the noise of thy songs;
for I will not hear the melody of thy viols,
But let judgment run down as waters,
and righteousness as a mighty stream (5:11b, 23-24).

Repetition is used especially in the first two chapters as the prophet reiterates eight times his formula, "For thus saith the Lord; for three transgressions of ___ and for four, I will not turn away the punishment thereof; because . . . . But I will send a fire on _____ which shall devour the palaces . . ." (1:3-2:7). This aspect of the prophet's stylistic energy has been described as "a wearying style, for Amos had a love of repetition, and he never stayed until he had hammered his point home to men's minds in a way they could never forget."[1]

Repetition takes various forms however as he uses internal summaries and recasts his ideas in varied phraseology without repeating entire sentences. For example, he forcefully repeats the injustices against the poor, the certainty of punishment, the gloomy prospects for "all the sinners of my people," the ultimate provisions for those in the house of Jacob who are not utterly destroyed. He repeats his favorite phrases, giving a dual forcefulness of his own and the divine personality when he uses "thus saith the Lord," or "the Lord said," for a total of 54 times.

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[1] W. E. Orchard, op. cit., p. 42.

Progressive parallelisms are examples of a sentence structure which builds up in forcefulness to a final emphatic statement. An outstanding example is found in the fourth chapter when there is a cumulative enumeration of divine judgments upon Israel and five times Amos gives the divine charge "yet have ye not returned unto me, saith the Lord." After the fifth accusing, "yet," he threatens,

> Therefore thus will I do unto thee, O Israel:
> and because I will do this [what?] unto thee,
> prepare to meet thy God, O Israel (4:12).

Other examples are: 1:2; 1:11-12; 6:3-6; 7:17.

c. Objective elements. An oral style utilizes various objective elements which contribute to a speaker's persuasive force. While these elements serve to arouse and maintain interest, their chief aim is to supply an energetic thrust which will influence the auditors to comply with the speaker's suggested course of action.

Direct discourse is used by Amos to enforce his message, to identify the speaker, and to free himself from responsibility for statements attributable to Jehovah. There is use of direct discourse especially as statements are attributed to God (54 times). In addition, the prophet sometimes speaks the words of deity without definitely stating that it is a direct quotation. Twenty-two times Amos gives the quotations of men for a total of 76 examples of direct discourse.

Analogy as used by Amos is a further proof of his energetic oral style. For example, he uses over 40 analogies and figures of speech as aids to his verbal force (listed on p. 43).

Illustrations may contribute to clearness as cited above, but Amos also brings energy into his style by illustrative material. It

is difficult to determine which elements are chosen for clearness or which are intended to add force. Some of his illustrations are especially vivid:

> two men meeting in the desert; a roaring lion; a bird in a snare; a trumpet blown; a fire; a firebrand plucked from the burning; the pestilence of Egypt; a whirlwind; a famine; faint for thirst; flee from a lion; a bear met him; a serpent bit him; as a mighty stream; a plumbline; mourning an only son; a virgin is fallen; locusts devouring meadows.

Allusions involving historical reference include: Zion, Jerusalem, the covenant, past failures of other nations, the exodus from Egypt, forty years in the wilderness, Jacob, Bethel, Sodom, Gomorrah, Beersheba, Joseph, earthquake, eclipse, famine, creation of "the seven stars and Orion," sacrifices, offerings, David, Isaac, Dan, and Israel.

Personal pronouns in the book of Amos total 496 for an average of 3.4 in each verse. There are more first person singular words than any other (121), but second person singular (117) and third person singular (109) are nearly as numerous. There are 85 third person plural words, but only nine first person plural. While pronouns in the second person are used 117 times, surprisingly, there are none in the first chapter and their frequency increases most in the central sections of the book where accusation is strongest (chapters 4 and 5 especially). This high frequency of personal pronouns contributes both clearness and force.

Verbs are a major source of power for Amos. He uses 580 for an average of four verbs in each verse. Eleven verbs are found in the first verse of chapter nine, 25 verbs in the first two sentences of the chapter. There are 82 verbs in the last 15 verses of the book for an average of more than six verbs in each verse of the final chapter.

The style of Amos illustrates the effective use of these various objective elements. Direct discourse makes the speeches vivid and emphatic; analogy is used throughout to contribute to the picturesque graphic vigor; illustrations seem to be carefully selected to make the greatest impact upon his hearers. Allusions give an indirect but powerful emphasis by reminding listeners of details and circumstances surrounding the various incidents or persons recalled by the prophet. He thus implies more than he states. Personal pronouns make his speeches clear, personal, concrete, definite. Verbs show action; Amos has powerful action in his style; he creates action 580 times by the use of verbs.

d. Rhetorical factors. The various rhetorical factors may be unknown or used unconsciously by Amos, but nonetheless they are used in a practical manner to increase the energy of his style.

Suspense is created, for example, when he condemns the sins of those who surround Israel before he begins to threaten Judah or Israel. He refers to a mysterious punishment repeatedly as an impending calamity which is announced only later. This suspense arouses the attention of hearers besides acting as a whiplash for greater emphasis when he finally pronounces the sentence of captivity in exile.[1] Promise of restoration for a remnant is reserved almost entirely for the final section.

Climax for the entire book is achieved in the concluding chapter with the assurance of survival, but there is climax within the various speeches, too. For example, at the end of his longest speech

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[1]Theodore F. K. Laetsch, The Minor Prophets: Bible Commentary (St. Louis: Concordia Publishing House, 1956), p. 141.

which is recorded in the first two chapters there is a three verse conclusion terminating with the threat that even he who "is courageous among the mighty shall flee away naked in that day, saith the Lord" (2:16).

Movement in the speeches of Amos is accomplished in other ways than by the use of suspense and climax. In a sense every factor which is considered here as relating to the energy of his style also contributes to movement, but beyond his forceful words, his sentences arranged for energy, and the thrust of his objective elements of style there is a progressive advance in the speech of Amos. For example, he leads his Israelite audience in a forced march to consider the transgressions of others including Judah. He enumerates their own unjust expressions of ingratitude without any threat of recompense until he has reached his conclusion. He moves repeatedly from yesterday's favors to today's ingratitude and on to the consequences of the future. Sometimes he fails to remind his hearers of their heritage, but he never fails to proceed from today's behavior as a cause to the judgments of tomorrow an an effect.

In the style of Amos energy seems as important as clearness. Even the elements which are used to produce clarity for him seem to be carefully screened to provide the most powerful verbal thrust. Word selection, sentence structure, objective elements, and the rhetorical factors of suspense, climax, and progressive movement--all of these supply energy for Amos in his vigorous persuasive style.

(3) Suggestiveness

The third major consideration of the prophet's style is suggestiveness which involves those elements contributing to impressiveness,

beauty, and ease. The elements of suggestiveness to be considered are imagery, devices for impressiveness, variety, and rhythm.

a. Imagery. In the speeches of Amos imagery extends beyond the use of figures of speech because he makes extensive use of graphic utterance. His pictorial speech may involve imagery of debatable classification, but its diversity and prevalence are unquestioned. The graphic language of Amos has been classified as visual (21 times), auditory (17 times), gustatory (17 times), olfactory (3 times), tactual (21 times), kinaesthetic or muscle strain (59 times), and organic or internal (25 times).

Visual images (21) include:

wither; height like cedars; led you forty years; behold the great tumults; horns of the altar; cut off and fall; maketh the morning darkness; maketh the seven stars; turns shadow; makes day dark; day of the Lord is darkness; let judgment run down; as a mighty stream; grasshoppers; the Lord stood on the wall; high places become desolate; sundown at noon; darken the earth; the Lord standing on altar; buildeth his stories in heaven; I will set my eyes upon them; as children of Ethiopians.

Auditory imagery (17 times):

roar; shouting (2); sound of trumpet; lion roars; young lion cries out; trumpet be blown; lion roared; calls for waters; noise of thy songs; melody of viols; invent instruments of musick; hold thy tongue; songs will be howlings; swallow the needy; songs turn to lamentation; hearing the words of the Lord.

Gustatory (taste) images are also used 17 times including:

destroyed fruit from above; clean teeth; lack of bread; turn judgment to wormwood; not drink wine of them; wine in bowls; banquet; gall; hemlock; eating the grass; there eat bread; basket of summer fruit; famine of bread; thirst for water; drink wine; eat the fruit.

Olfactory (smell) imagery (3) is least frequently employed:

the stink of your camps; I will not smell in your solemn assemblies; they anoint themselves with the chief ointments.

Tactual (touch) imagery, like visual, is utilized 21 times:

fire (8); crush the needy; take away with hooks; with fishhooks;

firebrand plucked out of the burning; pours out on the face of the earth; serpent bit him; contend by fire; land tremble; baldness on every head; cut them in the head; he shall bite them; toucheth the land.

Kinaesthetic or muscle strain imagery is most frequently used (59 times):

threshed; break the bar; holdeth the sceptre; tempest in the day of the whirlwind; turn mine hand; fathers walked; pant; destroyed roots; pressed as a cart full of sheaves; flight shall perish; flee away naked; two walk together; a bird fall; take up a snare; smite the winter house; treadeth upon high places; virgin of Israel is fallen; none to raise her up; treading upon the poor; flee from a lion; leaned his hand on the wall; at ease in Zion; lie on beds of ivory; raise up his ruins; build it; plowman overtake the reaper; treader of grapes overtakes him that soweth seed; they shall build and inhabit; plant vineyards; make gardens; I will plant them; no more pulled up; uncle takes him up; bring out the bones; horses run on the rocks; plow with oxen; raise up a nation; Jacob arise; cast forth in silence; sell corn; set forth wheat; wander from sea to sea; run to and fro; seek the word of the Lord; fall and never rise up; smite the lintel; he that fleeth shall not be delivered; dig into hell; climb up to heaven; hide themselves in Carmel; take them out; sift the house of Israel; as corn is sifted in a sieve; I will raise up the tabernacle; close up the breaches.

Organic (internal) imagery ranks second (26 times) in usage:

mourn; ripped up; anger did tear perpetually; burned bones into lime; store up violence; palaces shall be spoiled; as a shepherd taketh out of lion's mouth; strengthened the spoiled; strong shall not strengthen his force; call to mourning; call to wailing; a bear met him; burneth him; horns by our own strength; die in polluted land; dead bodies in every place; rise up as a flood; cast out and drowned; turn feasts to mourning; mourning for an only son; a bitter day; faint for thirst; I will slay; slay; drowned; as God overthrew Sodom and Gomorrah.

His graphic language is impressive; it stimulates the imagination; it holds the interest; it extends the attention span; it suggests more than can be said directly; and it implements the vigorous style which characterizes Amos as a speaker. Much of his imagery touches the experience of his hearers regardless of their background because he uses in his speeches those images which are nearly universal. For example, the following images are common in human experience: darkness, stars, shadow, stream, well, sundown, shouting, trumpet, songs, tongue,

fruit, bread, wine, grass, water, smell, fire, baldness, bite, touch, tempest, walk, pant, flight, bird, house, beds, plowman, reaper, plant, mourn, die, dead bodies, faint, strength. These are among the images in addition to his figures of speech which are used by Amos to suggest more than he actually says in his speeches.

b. Devices for impressiveness. The many ways Amos creates impressive and varied style include simile, metaphor, personification, rhetorical questions, and unclassified figures. The figurative comparison of simile and metaphor has these two virtues: (1) it is vivid, and (2) it eliminates long expositions which can be briefly illustrated with an image.

Similes (figures using "as" or "like") are used 19 times:

like the height of cedars;
strong as oaks;
as a cart full of sheaves;
as the shepherd rescues;
pestilence like Egypt;
as a firebrand plucked out of the burning;
like fire;
as a man flees from a lion;
a bear met him, and a serpent bit him;
judgment run down as waters;
righteousness as a mighty stream;
like David;
as a flood (2);
as mourning an only son;
as a bitter day;
like a flood;
as children of the Ethiopians;
like as corn is sifted.

Metaphors (85) of Amos:

roar; Carmel shall wither; they threshed Gilead; I will send fire; devour palaces; break the bar; his anger did tear; a tempest; the day of the whirlwind; fathers walked; poor sold for a pair of shoes; pant for dust; dust on the head of the poor; destroyed his fruit; his roots from below; I am pressed under you; flee away naked; the whole family; trumpet blown; lion hath roared; store up violence and robbery; in a corner of a bed; in a couch; I will smite; I will visit the altars; kine of Bashan; crush the needy; overthrown; treadeth upon the high places; virgin of Israel is fallen; none to raise her up; turneth the shadow of death; calls for waters of the sea; face of the earth; treading upon the poor; I will pass through

thee; day of the Lord is darkness; I will not smell; I will not accept them; tabernacle of your Moloch; star of your god; trust in the mountain of Samaria; house of Israel; seat of violence; hold thy tongue; smite the great house; turn judgment to gall; righteousness into hemlock; taken horns; by whom shall Jacob arise; he is small; contend by fire; devoured the great deep; eat up a part; Lord stood upon a wall; swallow up the needy; land tremble; cast out and drowned; sundown at noon; turn feasts to mourning; songs into lamentation; a famine; faint for thirst; dig into hell; climb up to heaven; hid in bottom of the sea; serpent shall bite them; I will command the sword; the sword shall slay; I will set my eyes; Lord toucheth the land; it shall melt; builds stories in heaven; founded his troop in the earth; raise up the tabernacle; raise up his ruins; plowman shall overtake reaper; treader of grapes the sower; mountains shall drop sweet wine; all the hills shall melt; I will plant them; no more pulled up.

Comparison by simile and metaphor is impressive, graphic, varied. Figures of speech reinforce the effects of his imagery, creating vivid, suggestive language. Even the bare statement of likeness which is used without elaboration in these figures helps to elevate and dignify his style. Without using flamboyant phrases which arouse suspicion and weaken the force of a speech Amos combines the elements of suggestiveness in his energetic style.

Personification is infrequent in the speeches of Amos:

Edom pursued his brother with a sword; Moab burned the bones of Edom's king; the Amorite had his fruit destroyed from above; I will visit the transgressions of Israel upon him.

Rhetorical questions are used 31 times in different chapters as follows:

Is it not even thus, O ye children of Israel?
Can two walk together, except they be agreed?
Will a lion roar in the forest, when he hath no prey?
Will a young lion cry out of his den, if he have taken nothing?
Can a bird fall in a snare upon the earth, where no gin is for him?
Shall one take up a snare from the earth,
and have taken nothing at all?
Shall a trumpet be blown in the city,
and the people not be afraid?
Shall there be evil in a city,
and the Lord hath not done it?
The lion hath roared, who will not fear?
The Lord God hath spoken, who can but prophesy?

To what end is it for you?
Shall not the day of the Lord be darkness, and not light?
even very dark, and no brightness in it?
Have ye offered unto me sacrifices and offerings in the wilderness
forty years, O house of Israel? --
be they better than these kingdoms?
or their border greater than your border?
Is there any with thee?
Shall horses run upon the rock?
will one plow there with oxen?
Have we not taken to us horns by our own strength?
by whom shall Jacob arise (2)?
Amos, what seest thou (2)?
When will the new moon be gone, that we may sell corn?
and the sabbath, that we may set forth wheat,
making the ephah small, and the shekel great,
and falsifying the balances by deceit?
That we may buy the poor for silver,
and the needy for a pair of shoes;
yea, and sell the refuse of the wheat?
Shall not the land tremble for this,
and every one mourn that dwelleth therein?
Are ye not as children of the Ethiopians unto me,
O children of Israel?
Have not I brought up Israel out of the land of Egypt?
and the Philistines from Caphtor, and the Syrians from Kir?

Puns are among the devices used by Amos. The plummet (7:7-8) reminds the audience of future buildings Israelite craftsmen will construct, but anakh (plummet) suggests anagah (grief) to Amos. He foresees a conquering destroyer rebuilding Palestinian cities and thus bringing grief to Israel. The basket of summer fruit (8:1-2) does not remind him of fruitful prosperity. The qayits (summer fruit) suggests a word also with similar sound, qaits (end). The angel of death passing over Hebrew homes in Egypt is a tradition long cherished in Israel --but now he will no more pass over them.

Unclassified figures include irony, sarcasm, hyperbole (Amaziah's exaggeration, "The land is not able to bear all his words."), euphemism (a softened expression like, "I will not pass by them" or "I will pass through."), and synecdoche (as in the words, "There eat bread" or "The land shall tremble for this").

c. Variety. Amos expresses variety in many ways. Variation is found in his use of nouns, verbs, imagery, figures of speech, names, and sentence structure. For example, Amos uses seven different terms when he refers to deity by name more than 80 times. The most frequent names are "Lord" (52 times), "Lord God" (19 times), and "Lord God of hosts" (7 times). "God," "Thy God," "God of hosts," and "Lord thy God" are each used one time. Deity is also quoted directly and indirectly besides being identified by character (2:7), and by activity as follows:

> He that formeth the mountains;
> createth the wind;
> declareth unto man what is his thought;
> that maketh the morning darkness;
> treadeth upon the high places of the earth;
> that maketh the seven stars and Orion;
> turneth the shadow of death into the morning;
> maketh the day dark with the night;
> calleth for waters of the sea;
> poureth them out upon the face of the earth;
> strengtheneth the spoiled against the strong;
> that toucheth the land and it shall melt;
> that buildeth his stories in the heaven;
> founded his troop in the earth (4:13; 5:8; 9:5-6).

Variety may include diversity in the use of words, sentences, ideas, emotions, speech patterns, pitch, time, force, rhythm, and other speech factors. But what is the functional effectiveness of such flexibility? Meaningful variety is impressive; it has emphatic power. Variety maintains interest; it creates the impression of personal depth, intellectual stature, and unspent reserves. Variation has been called the "foremost factor in holding interest."[1] It clarifies a speech while contributing to its force and listening ease. The multiple variations of Amos give his speeches dignity, emphasis, stylistic grace, and ease.

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[1]Wayne N. Thompson and Seth A. Fessenden, Basic Experiences in Speech (2d ed.; Englewood Cliffs, N. J.: Prentice-Hall, 1958), p. 330.

Sentence variety includes the contrast of length and of form. There is no brevity created by the use of short simple sentences, but there are some examples of brief compound or complex sentences.

> Woe unto you that desire the day of the Lord!
> The day of the Lord is darkness, and not light.
> And the Lord said unto me, Amos what seest thou?
> And I said, a plumbline (7:8).
> And he said, Amos, what seest thou?
> And I said, a basket of summer fruit.

In contrast to these examples of short sentences (5 words in 7:8), other sentences continue for great lengths. For instance, there are 102 words in the sentence which comprises three verses of chapter two (2:6-8). There are 100 words in the second sentence of chapter nine (9:2-4). Four other sentences include more than 80 words (92 words in 5:7-9; 89 words in 2:13-15; 86 words in 6:3-6; and 81 words in 8:9-10).

Variety of sentence form includes declarations, exclamations, and interrogations besides the different kinds of parallelisms which Amos uses for impressiveness. Obviously most sentences are declarative, but exclamation is used more than the four times indicated in the King James Version. For example, many of his vehement charges can hardly be read aloud without sounding like exclamations. Some of these phrases are:

> The Lord will roar from Zion;
> the top of Carmel shall wither;
> I will send a fire;
> Hear this word, ye kine of Bashan;
> Prepare to meet thy God, O Israel;
> Seek the Lord and ye shall live;
> Hate the evil and love the good;
> I hate, I despise your feast days;
> and I will not smell in your solemn assemblies;
> Take thou away from me the noise of thy songs;
> for I will not hear the melody of thy viols, et al.

d. Rhythm. Frequently rhythm is lost in translation, but the parallelisms of Amos retain much of both their poetic rhythm and symmetry of ideas in their English translation.

> In comparatively recent times a great deal of attention has been given to the study of the metrical scheme that accompanied the sense rhythm. While there is much about Hebrew meter that is still uncertain, it is clear that the determining principle, as in English poetry, is that of accented syllables. For the most part the number of accents in each of the two lines of a couplet is the same; but at times, especially in dirges, a line with three accents is followed by one with two. So, for example, in the distich
>
> Come to Bethel, and transgress;
>
> to Gilgal, and multiply transgression (4:4),
>
> the parallelism of the thought is accompanied by a balance of the rhythm--three accents in each line--while in the prophet's lament in 5:2,
>
> Fallen, no more to rise,
>
> is the virgin Israel:
>
> Forsaken she lies on her land,
>
> with none to raise her--
>
> in each couplet the first line with three accents is completed by a second line with two accents. The recognition of this sound-rhythm, even though all its principles are not yet fully understood, has greatly helped in distinguishing more clearly the actual spoken words of prophetic utterance.[1]

(4) Summary of Style

After examining the objective elements of style as found in the book of Amos, it is of interest to cite what some scholars have said about his style. Opinions vary from one extreme to the other.

There is nothing great or sublime in the style of Amos according to St. Jerome. He applies words of St. Paul to describe Amos: "imperitus sermone, sed non scientia" [rude in speech, but not in knowledge].

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[1]Fosbroke, op. cit., pp. 771-72.

On the basis of Jerome's authority many have represented Amos as:

> . . . entirely rude, void of eloquence, and wanting in all the embellishments of style; whereas any one who reads him with due attention will find him, though a herdsman, not a whit behind the very chiefest prophets; almost equal to the greatest in loftiness of his sentiments; and not inferior to any in the splendor of his diction, and the elegance of his composition.[1]

Most scholars hold the style of Amos in high regard.

> His style is not sublime or pitched in the highest strain of poetry, but it is notable for clearness and energy, and shows considerable literary skill both in the arrangement of rhythm and in the grouping of parallelisms.[2]

> Amos was an orator. His style is grave, measured, and rhetorical. He uses brief uninvolved sentences, and often indulges in questions, apostrophes, and exclamations; he understands the power of repetition, and has enriched his message with varied imagery, and bucolic figures derived from nature . . . . His vocabulary and style are conspicuously those of Oriental homeliness, and especially of the wilderness. His sentences are regular, well-balanced and flowing, even rising at times to lyrical outbursts of poetic delineation; they are characterized by even paranomasia and rhythm.[3]

> Variety in presentation was a strong element in his power. No two of his addresses were constructed along the same lines. Every sermon brought the use of new techniques. Irony, sarcasm, playing on the prejudices of his audiences, the strategy of surprise, and numerous other devices were resorted to on appropriate occasions but were never overused . . . . he ought always to be remembered as a master in the art of public address.[4]

The style of Amos is summarized by The Jewish Encyclopedia in this manner: "The first of the literary prophets of the canon was Amos . . . one of the marvels of literature for (1) comprehensiveness,

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[1] Adam Clarke, op. cit., IV, 670.

[2] W. J. Deane, "Introduction to the Book of Amos," The Pulpit Commentary, ed. Spence & Exell (New York: Anson D. F. Randolph & Co., [n. d.]), p. v.

[3] G. L. Robinson, op. cit., pp. 50-51.

[4] R. E. Wolfe, Meet Amos and Hosea, pp. 62-63.

(2) variety, (3) compactness, (4) methodical arrangement, (5) force of expression, and (6) compelling eloquence."[1]

Amos is placed in the foremost ranks of speakers when it is said of him,

> He was one of the greatest preachers the world has ever known. In his (1) command of language, (2) forms of expression, (3) effective illustration, (4) well-chosen images, (5) in the directness of his address, and (6) in the variety of presentation he ranks among the masters of human speech . . . . The literary style is superb.[2]

Praising or criticizing style is not the goal of this study, but the characteristics of prophetic style have been enumerated here in order to facilitate the study of persuasive appeals and to determine the relationship of style to these speech appeals.

3. The Appeals of Amos

The speeches of Amos bristle with persuasive appeals. He has been accused of using sledge hammer blows to crack thin-shelled nuts, but he can take nothing for granted. He must win his audience in one discourse; he must reach at once men of all circumstances with the same speech. He cannot aim to persuade only the auditor who is most interested if he is to succeed as a speaker.

(1) Logic

Logical appeals are used by Amos. He arrays the facts, he cites experience, he indicates future effects deriving from present causes. He shows relationships as he states the cause of punishment, then advises the people to find a satisfying life by seeking Jehovah. The motive for reform is seen in the possibility of mercy and the

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[1] The Jewish Encyclopedia (New York: Funk & Wagnalls Co., 1905), X, 214.

[2] Calkins, op. cit., pp. 22-23.

certainty of reward. But despite their past punishments the people have not returned to God so Amos says that God will not pass by them any more.

(2) Authority

Appeal to authority implements the message of Amos. There is appeal to authority as he speaks for God in the first person. There is frequent reference to deity with the claim that as a prophet he is bringing the divine message. Perhaps Amos brings the pressure of authority upon his audience most of all by his testimony that God has come into his life with the imperative, "Go, prophesy!" His confident claim that both he and God know the future also serves to overwhelm his uncertain listeners.

(3) Ethos

Ethical appeal is a factor in every speech. There are indications in the book of Amos of a strong ethos mingled with his appeals to logic and authority. For example, the people's lack of previous acquaintance with Amos as a prophet is bolstered in their minds by his confronting of the rich over-lords with his message of justice which is to be applied in every area of human relationship. His audience can logically infer that God could entrust such a message only with a moral man; so Amos must have character in order to bring the message he speaks.

Amos shows his intelligence as a speaker wherever it will impress the audience. He does not boast, but he parades his information judiciously while making it serve to illustrate his message. He shows an intelligent grasp of the facts with a confident air of experience as he displays an impressive array of information in his sweeping denunciations of injustice at home and abroad.

The message of Amos is too grave to demonstrate goodwill in the traditional manner of using humor. He proves his concern for the people by becoming the champion of the oppressed poor instead of being frightened into silence when he sees the wide-spread inequities. He can gain no personal advantage by opposing the powerful rich, but he risks his life when he speaks out against their injustices. He supports an unpopular cause as a stranger in the midst of oppression.

(4) Emotion

Emotional appeals are leading characteristics. Amos uses emotive appeals primarily in his speeches to a people of highly emotional nature. His use of logical materials, the impact of his own ethos as a speaker, and the authoritative brandishing of his status as a spokesman for Jehovah all exert an emotional force upon the audience.

The nature of his subject matter is emotional. Denunciation of evil and reward of justice necessarily have an emotional effect. For example, he strives for emotional thrust by the use of historical reference; by referring to national enemies; by giving details of injustice; by reminding of new vineyards, hewn houses, banquets of the rich; by threats against rulers; by conflict with the strong; by depicting the suffering of the unjust; by forecasting the ultimate triumph of Israel.

Yet apart from the subject matter itself the language used by Amos has a heightened effect. Indications of this fact are given above in the consideration of the suggestiveness of his style. Words, figures, examples, and in some instances arrangement of both sentences and ideas, combine in the speeches of Amos to exert an emotional impact. Emotional response sometimes seems to be his goal. Colorful, suggestive, emotion-packed language is used to stimulate and to excite. If a suggestive

manner of expression is possible Amos seems to prefer it. The following are examples of his emotional language:

> crushing the needy; threshing with threshing instruments of iron; ripped up the women with child; burned the bones of the king; sold the righteous for silver, and the poor for a pair of shoes; turn judgment to wormwood; tread upon the poor; wailing in all vineyards and streets.

Table 2 which follows shows the distribution of the various emotional appeals. By ten to one his negative appeals which are based upon some element of <u>fear</u> outnumber the positive kinds which rest upon <u>faith</u>. He does not use sympathy as an appeal.

<u>a. Security</u>. Desire for security is the most frequently used appeal (54 times) ranging from a strong open call for self preservation in calamitous times to the naming of tragedies befalling other erring nations. He emphasizes that the welfare of the individual with his family and his possessions is at stake. Judgment may come upon them as natural calamity, fire, famine, pestilence, disease, military disaster, captivity, or as a mysterious unidentified destruction. There is throughout the book a persuasion that a dark, apprehensive gloom is hanging over the nation.

The hope for survival demands action, but his message of doom does not outline a plan for escape. He would set the nation to flight by his threats without giving specific directions for survival. He constantly warns of coming judgment as he condemns their injustices, but instead of commanding as a leader or inviting as an ambassador of Jehovah he seems to leave his frightened audience to find its own shelter. He assumes that they have known the way, so when he cries out against the way of the transgressors he seldom points to the way of the righteous.

TABLE 2

THE EMOTIONAL APPEALS OF AMOS

Chapters	1	2	3	4	5	6	7	8	9	Total Verses
Positive or Appeals to Faith										
Sympathy										
Satisfaction									4	4
Success					3		1		1	5
Integrity					1		3			4
Total Positive Appeals										13
Negative or Appeals to Fear										
Indignation							1			1
Suffering	3	2	1	1	5	4	1	2	6	25
Failure					2		1	4		7
Guilt	5	9	3	9	10	6	1	3		46
Security	7	5	11	3	6	4	9	5	4	54
Total Negative Appeals										133

In the fifth chapter he advises Israel to seek God, good, judgment, and righteousness as a security against calamities which are certain to come, but all of the remainder of the book is an unrelenting pronouncement of doom until the final five verses. It seems almost incidentally that he says the only security for them is in turning to love God. As the nation understands right, he attempts to move them to action which is consistent with their knowledge by emphasizing their present insecurity.

Some examples of his appeal to security are:

> For thus saith the Lord God;
> The city that went out by a thousand shall leave an hundred,
> and that which went forth by an hundred shall leave ten,
> to the house of Israel.
> For thus saith the Lord unto the house of Israel,
> Seek ye me, and ye shall live:
> . . . Seek the Lord, and ye shall live;
> lest he break out like fire in the house of Joseph, and devour it,
> and there be none to quench it in Bethel.
> Therefore now shall they go captive with the first that go captive,
> and the banquet of them that stretched themselves shall be removed.
> and the high places of Isaac shall be desolate,
> and the sanctuaries of Israel shall be laid waste;
> and I will rise against the house of Jeroboam with the sword.
> For thus Amos saith, Jeroboam shall die by the sword,
> and Israel shall surely be led away captive out of their own land.
> The Lord hath sworn by the excellency of Jacob,
> Surely I will never forget any of their works.
> Shall not the land tremble for this,
> and every one mourn that dwelleth therein?
> and it shall rise up wholly as a flood;
> and it shall be cast out and drowned, as by the flood of Egypt.
> and it shall come to pass in that day, saith the Lord God,
> that I will cause the sun to go down at noon,
> and I will darken the earth in the clear day (5:3-4, 6; 6:7; 7:9, 11; 8:7-9).

b. Guilt. The appeal to guilt feelings (46 times) is found in all but the last chapter. Amos is an unceasing accuser as he appeals to conscience by enumerating Israel's injustices. The people are led to admit the inequity of the behavior of others before they hear themselves charged with even greater guilt. For example, they are accused

of being ingrates who have been delivered from Egyptian slavery, but now they devour their own family in a day of plenty. They are as immoral as the pagans. They are chastised fools who do not learn from their own experience.

The children of Israel are proud of their advantages, but they are unfaithful to the responsibilities which result from their favored position among the nations. Their covenant is broken; their heritage is dissipated. Now like a condemned criminal they are sentenced to a just reward for their unjust behavior.

Some of his appeals to guilt are:

> Thus saith the Lord; For three transgressions of Judah and for four,
> I will not turn away the punishment thereof;
> because they have despised the law of the Lord,
> and have not kept his commandments, and their lies caused them to err,
> after which their fathers have walked: Thus saith the Lord;
> For three transgressions of Israel, and for four,
> I will not turn away the punishment thereof;
> because they sold the righteous for silver,
> and the poor for a pair of shoes;
> that pant after the dust of the earth on the head of the poor,
> and turn aside the way of the meek:
> and a man and his father will go in unto the same maid,
> to profane my holy name:
> and they lay themselves down
> upon clothes laid to pledge by every altar,
> and they drink the wine of the condemned
> in the house of their god.
> Yet destroyed I the Amorite before them,
> whose height was like the height of the cedars,
> and he was strong as the oaks;
> yet I destroyed his fruit from above, and his roots from beneath.
> Also I brought you up from the land of Egypt,
> and led you forty years through the wilderness,
> to possess the land of the Amorite.
> And I raised up of your sons for prophets,
> and of your young men for Nazarites.
> Is it not even thus, O ye children of Israel? saith the Lord.
> But ye gave the Nazarites wine to drink;
> and commanded the prophets, saying, Prophesy not.
> Hear this word that the Lord hath spoken against you,
> O children of Israel,
> against the whole family which I brought up from the land of Egypt,
> saying, You only have I known of all the families of the earth:
> therefore I will punish you for all your iniquities (2:4, 6-12; 3:1-2).

c. Suffering. Suffering on every level is threatened by Amos. This third most frequent motive appeal (25 times) is found in all nine chapters as he threatens repeatedly with fire, exile, wailing, darkness, pestilence, plague, death, public humiliation, grief, futile flight, and the bite of the serpent. He warns that the sword shall slay, the flood shall drown until "all the sinners of my people shall die" (9:10).

> The Lord God hath sworn by his holiness,
> that, lo, the days shall come upon you,
> that he will take you away with hooks,
> and your posterity with fishhooks.
> And the songs of the temple shall be howlings in that day,
> saith the Lord God: there shall be many dead bodies in every place;
> they shall cast them forth with silence.
> And I will turn your feasts into mourning,
> and all your songs into lamentation;
> and I will bring up sackcloth upon all loins,
> and baldness upon every head;
> and I will make it as the mourning of an only son,
> and the end thereof as a bitter day (4:2; 8:3, 10).[1]

d. Failure. Fear of failure, among other emotions, haunts men when Amos speaks of their houses as only heaps of rocks which they have constructed in vain. They have built to give the appearance of success, but when they see the houses of ivory perish and the great houses come to an end, they shall know that they have failed. Young vineyards have been planted in a futile attempt to satisfy themselves, but there shall be no fruit, no wine, no success, no leisure, no pleasure, because of their failure to live justly. Their branch shall soon wither; they shall fall never to rise again. This oblivion is to be the fate of chosen Israel. With all hope of succor gone her ruin will be complete when the remnant of Jacob is led away beyond Damascus into the exile of slavery. As their social life has ended in the failure of moral collapse, so shall their economic, political, and religious

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[1] Various terms describing suffering are listed above (pp. 48-49).

life terminate in complete failure.

> But seek not Bethel, nor enter into Gilgal,
> and pass not to Beersheba:
> for Gilgal shall surely go into captivity,
> and Bethel shall come to nought.
> Behold, the days come, saith the Lord God,
> that I will send a famine in the land,
> not a famine of bread, nor a thirst for water,
> but of hearing the words of the Lord:
> And they shall wander from sea to sea,
> and from the north even to the east,
> they shall run to and fro to seek the word of the Lord,
> and shall not find it.
> In that day shall the fair virgins
> and the young men faint for thirst.
> They that swear by the sin of Samaria,
> and say, Thy God, O Dan, liveth;
> and, the manner of Beersheba liveth;
> even they shall fall, and never rise up again (5:5, 7; 8:11-14).

The 13 verses which show positive appeals are nearly evenly divided among the three: success, satisfaction, and integrity. Using these motivations the prophet calls for faith as he tries to inspire the people to realign their goals. He attempts to challenge the nation to include broader horizons than just their own physical propensities.

e. Success. Amos speaks of success as life worth living. He teaches that achievement is to be found in ethical relationship with men which is coupled to a fellowship with Jehovah. If the God of hosts is with them they cannot fail. His presence and aid will be genuine instead of merely imagined as the case is now. From their sham they can come to honest reality by turning to God. It shall be better even than they make believe it is now. The empty prosperity of things shall be superseded by a genuine, permanent success. They shall be established by Jehovah according to the dreams of their forefathers, "no more be pulled up out of their land" (9:15).

Seek good, and not evil, that ye may live:
and so the Lord, the God of hosts, shall be with you,
as ye have spoken.
Hate the evil, and love the good,
and establish judgment in the gate:
it may be that the Lord God of hosts will be gracious
unto the remnant of Joseph.
And I will plant them upon their land,
and they shall no more be pulled up out of their land
which I have given them, saith the Lord thy God (5:14-15; 9:15).

f. Satisfaction. Amos appeals to man's highest desires for physical satisfaction (4 times) in the peaceful scene which is etched in the final verses of the book. The best of the past will be raised up as in the days of old. They shall have dominion over their enemies; food and wine shall be abundant; the exiled people shall be restored; waste cities shall be rebuilt for Israel to inhabit forever while Jehovah satisfies his people with good things.

In that day will I raise up the tabernacle of David that is fallen,
and close up the breaches thereof;
and I will raise up his ruins,
and I will build it as in the days of old:
That they may possess the remnant of Edom,
and of all the heathen, which are called by my name,
saith the Lord that doeth this.
Behold, the days come, saith the Lord,
that the plowman shall overtake the reaper,
and the treader of grapes him that soweth seed;
and the mountains shall drop sweet wine,
and all the hills shall melt.
And I will bring again the captivity of my people of Israel,
and they shall build the waste cities, and inhabit them;
and they shall plant vineyards, and drink the wine thereof;
they shall also make gardens, and eat the fruit of them (9:11-14).

g. Integrity. The call to personal integrity is diffused throughout the book of Amos as he appeals to the conscience of people who have known the way of justice. He attests his own sincerity in guileless art when he defends himself against Amaziah by witnessing to his own inner compulsion as a messenger of Jehovah. He parries with the conscience of the people; then he urges, "But let judgment run down

as waters, and righteousness as a mighty stream" (5:24).

D. Summary

The chief concern of this chapter has been to use available data in analyzing the speech of Amos rather than to discover new information about him or his times. In this task there are such obvious limitations as: the apparent lack of overall sequence in the book of Amos; the probability that the book contains abstracts or summaries of the prophet's speeches rather than complete transcriptions; the lack of definite progression of big ideas; the abundance of short clauses without continuity or flow. There are, however, historical and practical values in investigating the speech habits of this Hebrew prophet since scholars conclude that the ministry of Amos begins about 760 B. C., or four hundred years before the Greek rhetorical theories were codified in Aristotle's Rhetoric.

The elements of style considered in the speeches of Amos are (1) clearness, (2) energy, and (3) suggestiveness.

(1) Clearness is achieved by various means. The prophet traces social injustice to its consequences in the life of the individual, the family, and the nation. Concrete words are selected to define philosophical ideas. While the sentence structure is not simple, Amos uses connectives in a cumulative manner so that his auditors could seldom mistake his intent. He amplifies by the abundant use of example and illustration. The sequence of ideas contributes little to clarity, but throughout the book the logic of causal relationship either is inferred, stated, or illustrated by example. Despite the abundance of transitional materials not all transitions are clearly indicated.

(2) Energy in the style of Amos is accomplished by using concrete,

specific, graphic words. His sentence structure adds force by using balance, antithesis, repetition, and progressive statement. There are several objective elements which contribute to the stylistic vigor of Amos. For example, he creates emphasis by the use of direct discourse, analogy, illustrations, allusions, personal pronouns, and many verbs. His style demonstrates suspense, climax, and movement.

(3) Suggestiveness of style in the book of Amos includes impressiveness, beauty, and ease. A leading factor is the abundant use of imagery. Variety and rhythm are characteristic also.

The appeals used by Amos are predominantly emotional, although he does emphasize cause and effect patterns of reasoning. The negative elements of human emotion are most characteristic and are present in this order of frequency: (1) desire for security, (2) feelings of guilt, (3) fear of suffering, (4) fear of failure, and finally, (5) indignation. He also attempts to elicit response by using three positive appeals which are based upon faith. He tries to arouse (1) desire for success, (2) feelings of integrity, and (3) desire for satisfaction.

CHAPTER III

HOSEA

Hosea is a prophet who speaks as a lover disgraced by his wayward wife. He goes before his nation with humiliation. He invites the world to look into the circumstances of his broken home. On the surface his apparent lack of reserve, his loss of composure, his abandonment to injured feelings would indicate a shallow, self-centered man. Where are the philosopher's characteristics? Where is the thinker? Where are the evidences of an orator? Where is there anything here to compare with the unrelenting, iron-faced preacher of justice--Amos, the prophet of doom?

It has often been asked how a deserted lover can amplify his personal pains until the record of them becomes one of the longest among the works of the minor prophets. But the fact remains, however, that the private life of Hosea becomes an enduring symbol for many succeeding generations.

The name "Hosea" comes from the same Hebrew root as "Joshua" and "Jesus," meaning "salvation," "help," or "deliverance." Hosea is the only prophet of northern Israel whose chief task is to preach to his own people. He is the home missionary of Israel while Jonah could be called their foreign missionary. All the other prophets are from Judah.

Hosea records chiefly the sins and fate of Israel. His mission

seems to be to announce her fall, with her subsequent repentance, and her ultimate return to Jehovah. There is much more hope in Hosea than ever is found in Amos. As a native he seems to feel more for Israel than did the foreigner Amos. Deliverance after judgment is the great emphasis of Hosea. He is an optimist--ultimately. During his ministry, however, he creates the impression of being a crank, a kill-joy, and a snoop.

A. The Speaker

There is a sense in which the speaker is the speech. Le style, c'est l' homme. Hosea and his experience comprise the main bases of his speeches. His pedigree receives slight mention. He is said to be the son of Beeri, whatever meaning or value there may be to that. As a prophet, his genealogy does not count. He is a native son--a son of the soil. The only indications of his nationality point to Israel (1:2; 7:5).

Hosea does not state in clear-cut terms his former occupation. He does not attach importance to his past. He speaks of providing corn, new wine, oil, wool, and flax (2:8-9); he supplies gold and silver (2:8). He knows a baker's schedule and problems (7:6-8). The threshing floor and the wine press are familiar to him (9:1-2; 13:3). The fig tree, lily, olive trees, vines, and fir trees which Hosea mentions may indicate that he is an orchardman like Amos with his sycamores.

The primary task of Hosea seems to be that of husband and father. He has loved according to divine command; now he has lost the object of his affection. But his loss has been gain because now he

sees his homeland in a new light. If he has heart-break, Jehovah has more.

1. Theories Regarding Hosea and Gomer

In order to understand Hosea as a speaker it is necessary to consider his experience and his inspiration for speaking. Since his speeches are based largely upon his experience with his wife, Gomer, any attempt to understand speaker or speeches involves the consideration of the theories regarding the prophet's relationship with her. In his preaching, Hosea compares the unfaithfulness of Gomer to the infidelity of Israel in her relationship with Jehovah.

Hosea's insight seems to come to him either during or after a domestic nightmare in which he and his family are forsaken by Gomer. If Hosea learns the will of God by revelation he also learns by experience. Many scholars believe that Hosea is a prophet before his marriage, but there is much disagreement concerning his relationship with Gomer. The following are the chief theories, but there are variations of each theory.[1]

The first view holds that Hosea is commanded to marry a known prostitute, just as the record states (1:2). "Hosea was not led blindfolded by Yahweh into a marriage that was to break his heart and wreck his life. On the contrary, he married a woman of evil reputation with his eyes wide open."[2]

Some writers amplify this view with imaginary details of his

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[1]Calkins, op. cit., pp. 33-36.

[2]John M. P. Smith, The Prophet and His Problem (New York: C. Scribner's Sons, 1914), p. 117.

infatuation with a temple prostitute and the futile attempt to reform her by his deep, abiding love. One of the chief objections to this theory is that it is difficult to reconcile with the ethical character of Jehovah. Another objection is that the similarity to Israel's infidelity would be reduced because Jehovah loves and provides for Israel before the nation becomes wayward.

The second theory holds that the entire affair is pure allegory--a dramatic parable fabricated as a figment of a prophet's imagination--pure fiction without basis in fact. But who would concoct such a story about his own wife and family?

The "tendency view," as advocated by a third and larger group, holds that Gomer has latent tendencies toward harlotry, that she becomes a profligate woman <u>after</u> marriage. Some suggest that the prophet's extended travels contribute to her delinquency. Others imagine that she is won by relatives or friends to the idolatrous worship which leads her to such immorality. Most of those who hold this view of Gomer's tendency toward an evil life believe that Hosea broods over her unfaithfulness until he comes to feel that Jehovah has ordained this experience to teach him of Israel's attitude toward her God. This general view of Gomer is held by such men as: Cheyne, Wellhausen, W. Robertson Smith, Kuenen, G. A. Smith, A. B. Davidson, Nowack, Marti, and W. R. Harper. This concept does no violence to the record as given by Hosea; it is consistent with human experience; and, in the light of the setting, it seems probable. This view also coincides with Israel's pattern of infidelity to Jehovah.

The fourth theory as held by R. E. Wolfe[1] suggests that once Gomer has left home she never returns, but that she is stoned by an indignant mob of neighbors. The account, in the third chapter, of her reclamation by Hosea at a slave sale is considered by Wolfe and others to be inserted later as an invention of exilic editors. He imagines that he finds a distinct period in the preaching of Hosea following the death of Gomer when the unpleasant memories are leaped over in the re-living of happy experiences of his simple rural childhood. Wolfe sees such reversion in Hosea's memories of wild grapes, first-ripe figs, and a pet heifer (9:10-11, 14; 10:11-15). There are also memories crowding in of a happy home life with children learning to walk (11:1, 3a, 4a). But if Hosea turns her forever out of his home, committing her to the community for final censure, what becomes of his basic idea of the long-suffering, redemptive love of God? What then is the prophet's message?

R. H. Pfeiffer, in his Introduction to the Old Testament, being dissatisfied with all of these theories, advocates a fifth. He believes that Gomer is a pure woman at the time of her marriage to Hosea, one who continues so to the end. The woman of chapter three is not Gomer at all, he imagines. Hosea purchases a common slave to take into the isolation of his home as a symbol of Israel's impending slavery and God's constant love. However, this theory removes the element of personal tragedy which gives passion in his preaching about God's relation to his people.

J. F. McCurdy, writing several years ago in The New Schaff-Herzog Religious Encyclopedia, discusses the problem of the prophet's

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[1]Wolfe, Meet Amos and Hosea, pp. 81-86.

relationship with Gomer. He deals with its interpretation as literal or figurative.

> Probably chap. i. is the most diversely interpreted chapter in all prophetic literature. The most familiar and obtrusive of the many problems of the chapter is the question whether the narrative of Hosea's marriage should be understood as a record of facts or as a figurative representation of Yahweh's relations to Israel. If the latter, it might be understood as an allegory, related to a group of listeners, or an object lesson given in a symbolical action. The figurative interpretation, in one or other of its forms, had until recent times perhaps the larger body of supporters. But, chiefly through the influence of Ewald (Die Propheten des alten Bundes, Gottingen, 1867) and W. R. Smith (The Prophets of Israel, Edinburgh, 1882), the literal view has of late been held in most favor . . . .
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> The defenders of the two leading views have in fact completely refuted one another, and it is one of the marvels of Biblical exegesis that a positive attitude is still stoutly maintained by eminent critics upon each side of the question.[1]

2. The Training of Hosea

The only training of Hosea for his prophetic speaking seems to derive from his domestic experience. But there must be more in the background of Hosea than is apparent on the surface. He is faced with a divine command to marry. He says that he was ordered, "Go take unto thee a wife of whoredoms" (1:2). The reason for marriage is also unusual: "for the land hath committed great whoredom, departing from the Lord" (1:2).

Because of an original revelation or a subsequent flash of insight which gives special meaning to his marriage and the birth of his family, Hosea becomes aware of a broad truth. Divine revelation centers in the first three chapters. Here God tells him to go marry, to name children thus and so, to go buy back the adultress. On the basis

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[1] J. Frederic McCurdy, "Hosea," The New Schaff-Herzog Encyclopedia of Religious Knowledge, ed. Samuel Macauley Jackson, Vol. V (New York: Funk and Wagnalls Co., 1909), p. 371.

of what Jehovah has revealed, Hosea is encouraged to let his feelings overflow.

Hosea has a training more like that of a poet than the training of a preacher. The love of a bridegroom, the concern of a new father, the experiences with happy, loving children in the home--these are the preparation of Hosea. He is schooled in tenderness, tutored in sentiment. He knows love and affection; they are his books. His heart is enlarged so he speaks with his feelings. His oratory flows from the home. Love, loneliness, hours of work as he serves the children and waits for their wayward mother--these are elements of his training. These prepare the impassioned orator.

Some scholars feel that Hosea first is gone from home as an itinerant prophet on extended preaching tours. When he returns he finds suspicious circumstances and a baby expected that could not be his own. The restless wife, her trysts with lovers, his own inner struggle, their battle of words, the bitter tears with her promises to be true forever--these furnish his motivation to preach.

Suddenly Hosea sees Jehovah as the heart-broken husband of the land. Now he is prepared to preach. His training is suddenly complete when his brooding is brightened by the assurance that he shares the feelings of Jehovah. As with the desperation of a man who has faced death there is courage now. There is purpose, but there is inner struggle, too. He must persuade the people; he must convince. He sees that he must move the men who are his neighbors; these are the faithless ones.

His educational training seems limited to his study of history, his pondering of the social, religious, and political problems of his

day. He examines life intensely. There are several historical references in his speeches. He diagnoses the symptoms of his society's ills. He brings into focus the religious conflict between Jehovah and Baal worship. Political unrest, civil strife, Assyrian and Egyptian threats move him strongly. His own hectic life is reviewed. This is his training.

3. The Characteristics of Hosea

Hosea is placed first among the minor prophets in the Old Testament canon. He probably is accorded this position because of (1) the length of his book, (2) his earnest tone and vividness, (3) the patriotism of his prophecies, and (4) the closer resemblance of his writings to the works of the major prophets.

Hosea is a docile man with a quiet bravery. His deeply religious nature seems to yield to authority. His courage may be born of desperation or it may be based upon the dim hope of reform, but he bravely rises to challenge the behavior of his day.

Integrity and honor are sacred words to a prophet who believes that a promise is forever. A vow is always in present tense; there is no termination. Moral laws know no repeal for him; individual integrity is always a standing order. How can responsibilities be sloughed off? How can mutual agreements be so flippantly abolished? How can sacred things become a parody? How can knowledge be blindfolded? How can unrighteousness be so popular when the nation has been the chosen of God? These are enigmas to Hosea.

For him knowledge dictates action. Personal desires dare not obstruct the path of duty. To know right is to do right. To see evil

is to speak out against it. Knowledge of right and knowledge of God are carefully guarded treasures to be protected by prompt obedience. Knowledge can be perverted by evil behavior as proved by the people of Israel. Along with the writer of Deuteronomy in the Old Testament and St. John in the New Testament, Hosea sees the knowledge of God as the key to the good life.

Love is a mark of Hosea. In a day when affection is not common in matrimony he stands in the world view as a lover. His love does not die when he is disgraced. He seeks no revenge, but rather, he has a startling hope for reunion with Gomer.

He has symptoms of maturity which are usually overlooked. He is not on the defensive. He does not need to boast. His ego needs no shelter; he forgets his own shame in the quest for his lover. He dares to be misunderstood for the welfare of an errant wife.

His spiritual insight probes life. Temporal things are things only. Eternal benefit is not gained by physical indulgence, financial profit, looting, plundering, or murder. Today's unrest is the result of yesterday's moral collapse. Today is bad, but tomorrow is worse. Today there is restlessness, but tomorrow there is destruction.

Optimism seems unjustified in such circumstances. But Hosea has faith in Jehovah with the hope that Israel will heed the call to return. He believes in restoration for the fallen. He loves his nation; he cannot imagine retribution without mercy. He thinks Jehovah cares. He thinks God invites as well as condemns. He is a man of faith; he is a man who sees a bright future. All faith for him is based upon love--not justice; upon mercy--not upon strength alone. He believes God; he has faith in his people. He trusts his preaching

to bring together again his God and his people.

There is strength in this apparently unstable soul. He weeps, but many men have wept when the hurt was deep if they had insight that penetrated major issues. He is strong enough to speak out; he is "a rebuker of them all" (5:2).

Hosea is a man of action; his faith does not stand alone. He sees that the infidelity of Gomer is a consequence of environment. It is difficult for a woman to be chaste when temple women are popular and men are obviously perverted. "'Whoredom' in its literal sense probably was true of most of the women of the times."[1] Hosea does not attack blindly Gomer or her illicit lovers. He attacks the problem at its root; he begins with the environment; he calls for reform; he warns that judgment draws near. There is but one door of hope--return to Jehovah in righteousness. There must be enlightened action--now.

At times the speech of Hosea seems to rush out as disconnected, unbalanced utterance with half developed allusions which are torn to fragments by his inner conflict. His grief encourages a swift change from one emotion to another. Tenderness and indignation stand side by side; love and bitterness mingle; leniency swiftly changes to severity and back again; hope turns into despair.

The sequence of the book has no logical basis, but seems to be determined by the alternate struggle and victory of his contending emotions. An element of unity throughout the book is the faith in Jehovah's love for Israel like the affection which binds the prophet himself to Gomer. In the book of Hosea there is a unity of love, faith,

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[1]Henry H. Halley, Pocket Bible Handbook (15th ed.; Chicago: H. H. Halley, 1943), p. 257.

and hope, but the greatest of these is love.

Hosea arouses the interest of his audience with the account of his wife who leaves her children. As the facts of the prophet's life are related he brings the aloof audience within the range of his persuasion. Then he speaks of Israel as a faithless harlot. Jehovah is husband of the land which is corrupt and poor. The nation sits as a prostitute amid the fruits of her harlotry. Prosperity is gone; judgment draws near, he declares.

Hosea is a stranger among his own people. He braves the vengeance of bandit bands, of the monarchists, of the revolutionists, of the nationalists, of the pro-Assyrian and the pro-Egyptian parties. He aligns himself with no one but God. But he speaks with an intimacy that grips the common man. He offers them hope in their hopeless entanglements. Love has out-lasted the long winter of separation.

4. The Culture of Hosea

Hosea seems shocking today. For example, he manifests an unblinking frankness as he shows his broken heart. Without equivocation he speaks of shameless action. Unblushingly he tells of his children's pleading with their harlot mother to put away "her adulteries from between her breasts" (2:2). He threatens to "strip her naked" as a public example (2:3). He denounces "the children of whoredoms" (2:4); he enumerates the products received as her public hire (2:5).

His figures of speech are largely of the out-of-doors. There is little hint of city life except when he enumerates some cities and says that Judah has multiplied fenced cities with palaces (8:14). He speaks of the field, the flock, and the forest.

There seem to be areas in which he advances beyond his own culture. For example, there is his love for the erring Gomer; his promise of a second honeymoon in the valley of Achor; his purchase of the adultress for the price of a slave instead of stoning her publicly. There are, further, his insistence upon moral content in religion; his assurance of God's love and willingness to forgive. All of these mark him as a man out of step with his times.

His culture is in transition. Hosea is tired of sensate emphasis. The physical aspects of life are enlarged beyond bounds, but the physical for him has failed. He looks for spiritual satisfaction; he emphasizes righteousness instead of indulgence. He warns the people that their prosperity has led them toward spiritual poverty now which will become total poverty later.

For Hosea religion is more than magic--it is living. All of life comes under scrutiny. He cannot tolerate the separation of behavior and belief. Right is right; both the people and the priest must conform. There is no substitute for ethical behavior, Hosea declares. Sensual society is off course. His flashes of insight disturb the people's peace of mind, but he stands firm for the righteousness of Jehovah. Religion, social and private life, government, commerce, princes, kings, robbers, prophets, and priests--all of these are in his province. All of these receive his blessing or his curse. When he speaks he tries to touch upon all of life.

He assumes that he has an enlightened audience. He does not develop his accusations or his allusions. The vice of the people and the negligence of priests have made them forget the law of the Lord. The "people are destroyed for lack of knowledge" (4:6). He serves as a

reminder to sharpen their memories and to hasten their return.

Hosea has a sense of the dramatic. He uses conflict, sudden shifts and climax to snare the audience in a trap which they had not suspected. He is not as incoherent as first he appears. There is strategy in his speeches. He lives in a vehement day; he must be vehement if he is to be heard.

He meets his associates on their own level. If a bawdy people attends only to sensual stimuli he will tell his story of illicit intercourse, but he will hammer hard at the infidelity of the nation in turning from its Jehovah to its Baalim.

He speaks of familiar subjects--of working, of cooking, of eating, of drinking, of hunting, of worshiping, of home and family life. But all things cited are to illustrate the lack of knowledge or the willful digression of a people who once were obedient.

His aesthetic sensitivity is a phenomenon which is demonstrated in his poetic style. Using fragmentary figures he speaks of a bright hope. How pleasant to visualize:

> Therefore, behold, I will allure her,
> and bring her into the wilderness,
> and speak comfortably unto her.
> And I will give her her vineyards from thence,
> and the valley of Achor for a door of hope:
> and she shall sing there, as in the days of her youth,
> and as in the day when she came up out of the land of Egypt.
> . . . the Lord will feed them as a lamb in a large place.
> . . . I found Israel like grapes in the wilderness.
> . . . as the firstripe in the fig tree at her first time.
> I will heal their backsliding, I will love them freely:
> for mine anger is turned away from him.
> I will be as the dew unto Israel: He shall grow as the lily,
> and cast forth his roots as Lebanon.
> His branches shall spread,
> and his beauty shall be as the olive tree,
> and his smell as Lebanon.
> They that dwell under his shadow shall return;

they shall revive as the corn, and grow as the vine:
the scent thereof shall be as the wine of Lebanon (2:14-15; 4:16; 9:10; 14:4-7).

5. The Contribution of Hosea

Hosea advances several new views. He sees that life is not ruled by a heartless, cruel fate. Not even justice has the final word. There is hope. There still can be return; restoration is not impossible.

Hosea makes a contribution as he combines love with justice, as he substitutes divine purpose for caprice. No destiny is determined by blind chance, he says. By personal choice one may sin without regard for the assured sequence of estrangement and punishment, but divine love will use persuasive kindness in every possible way in the attempt to bring the individual to act according to his better judgment. Divine compassion for the wayward is seen here for the first time.

Hosea is one of the most scientific of the prophets. His messages are not metaphysical, but are based upon a study of personal behavior. He probes underlying motives rather than deal with external acts alone. He sees that human activity is regulated as much by emotion as by intelligence. Therefore, he attempts to develop social sensitivity, personal integrity, and self control as permanent substitutes for the external controls of law, custom, and public opinion.

Knowledge of God is set up as a solution for moral problems. Knowing God through personal experience, in addition to the knowledge which comes from religious instruction, brings an appreciation of the divine lover who yearns for man's answering love. This fidelity must find expression in the people's attitudes toward their fellowmen. Thus Hosea proclaims that genuine "religion is the supreme motive

power in all enduring social reform."[1]

Wolfe, in his incomplete treatment of Hosea, greatly limits the influence of the prophet, but he does admit these four contributions of Hosea:[2] (1) In literary style Hosea popularizes the parable; (2) Hosea is the first great political prophet of the Old Testament (He is a pioneer in opposing foreign alliances; he urges the nation to change its ways and to trust in God.); (3) Hosea preserves Hebrew religious heritage by his emphasis upon religious allegiance; (4) Hosea presents God as a God of long-suffering love.

B. The Setting

Many scholars believe that Hosea prophesies for a period of at least sixty-five years. Others suggest a ministry of sixty years from the death of Jeroboam to the inauguration of Hezekiah (784-722 B. C.).

The inscription of his book would indicate for Hosea the longest known prophetic ministry for a total of 112 or 115 years, but this is impossible. Adam Clarke says that in the entire collection of Hosea's prophecies there is no evidence that the present inscription is correct. Clarke questions the inscription, "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel" (1:1).

> And, besides, why should his prophecies be dated in the title by the kings of Judah, when he did not live under their dominion? It is therefore very probable that this title is not Hosea's, but some ancient transcriber's; and that the true beginning of this prophet's work is at these words: 'The beginning of the word of the Lord by Hosea.' It is our opinion that he began about the end of Jeroboam's

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[1]Kent, op. cit., p. 59.

[2]Wolfe, Meet Amos and Hosea, pp. 152-54.

reign, who was the second king of Israel of this name.[1]

1. The Political Setting

Hosea is more or less a contemporary of Isaiah and Amos. His first two chapters seem to show the same historical setting as that of Amos in the prosperous period before the death of Jeroboam II in 744 B. C. But Hosea writes mostly of a day of declining prosperity with increased taxation. He does not mention the poor. In the reversal of circumstances since the days depicted by Amos both rich and poor suffer. The period of great prosperity has ended. Hosea gives a vivid picture of the decade 744-734 B. C. He is primarily the prophet of the decline and fall of the Northern Kingdom.

By violence men seize the throne. The fury of the various factions is like "an oven heated by the baker" (7:4). The land is plagued with turmoil. Galilee and Gilead are captured. All of the northern and eastern part of the nation is carried away by the Assyrians in 734 B. C. This frequently is called the darkest period in the history of Israel. It is beyond words if it is worse than her former days of slavery in Egypt, wandering in the wilderness, and the long struggle in the conquest of the land.

The prophet is always in danger. Members of the opposing party lie in wait to destroy him. The prophets are considered party members of one or the other of the furiously struggling political cliques. Everyone belongs to an opposition party. Some favor Assyria while others prefer Egypt. There are plunder, violence, murder, and strife as Israel struggles with death. Hosea arouses the animosity of the

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[1]Clarke, op. cit., IV, 620.

political factions by his verses against Jehu in particular and against all of the rulers in general. He incites the opposition of the religious people by his speaking against the priests with their pagan rites. Men everywhere are pitted against each other. Government has collapsed; there is no law but force; there is no right but might.

In a daring three quatrain poem of high literary quality Hosea attacks the princes of Israel. "Using doleful kina meter, reserved for funerals and mourning, he moaned forth, before corrupt royalty, this premonition of impending tragedy."[1]

> Blow ye the cornet in Gibeah, and the trumpet in Ramah:
> cry aloud at Beth-aven, after thee, O Benjamin.
> Ephraim shall be desolate in the day of rebuke:
> among the tribes of Israel have I made known
> that which shall surely be.
> The princes of Judah were like them that remove the bound:
> therefore I will pour out my wrath upon them like water (5:8-10).

Within the book of Hosea there are indications that his ministry includes the time between the death of Jeroboam II in 744 B. C. and the expedition of Tiglath-pileser in 734 B. C. There is a picture of anarchy (3:4; 5:12; 7:7-9; 8:4; 10:3; 13:10); there are alliances with the heathen (5:13; 7:10; 8:9; 12:1; 14:3). There is no mention of the Syro-Ephraimitic war in 734 B. C. (See II Kgs. 15:37; 16:5-6; Isa. 7; II Chron. 28); there is no allusion to the expedition of Tiglath-pileser.

The complete fulfillment of his prophecies against Israel comes with the fall of Samaria in 722 B. C. Forays into Judah continue; commerce is restricted; then, Judah is carried into the Babylonian captivity about 700 B. C.

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[1]Wolfe, Meet Amos and Hosea, pp. 97-98.

2. The Social Setting

Social influences upon the speaking of Hosea are extensive. The home is invaded. "Family life, especially, became dissolute."[1] The virtue of integrity is virtually unknown in the anarchy as Israel huddles under the crossed swords of Egypt and Assyria. The motto of the people is "eat, drink, and be merry, for tomorrow we die."

Morality has plunged to a new low. "There is no truth, nor knowledge of God in the land" (4:1). "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood" (4:2). Their short-lived prosperity has been squandered in the attempt to satisfy the insatiable appetites which are aroused by their own indulgence. As spokesman for Jehovah, Hosea charges, "as they were increased, so they sinned against me" (4:7).

Israel is proud of her heritage (5:5) but lack of knowledge (4:6) is so prevalent that the entire nation seems to be without sense. There is no living according to intelligence. Sensible behavior has disappeared. Shadows cover the country. There are both moral and intellectual rebuke in his accusing words: "Whoredom and wine and new wine take away the understanding" (4:11 R. V.).

The results of this lack of knowledge are so widespread and so demoralizing that the prophet sees the chief problem of his speeches to be the calling of the nation back to intelligent behavior. The degradation of the day is due to degeneracy in religious life. He probes into the chaos without finding any suitable foundation for social reconstruction. The nation has rejected knowledge; the people

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[1] C. L. Robinson, op. cit., p. 17.

have forgotten the law of God (4:6).

> They will not frame their doings to turn unto their God:
> for the spirit of whoredoms is in the midst of them,
> and they have not known the Lord (5:4).

Deceit and robbery in high places relay their social effects until the greedy masses pillage, loot, and murder. Indulgence on all levels gives unbridled release. Hosea foresees the sterility of the race as the ultimate consequence after intelligence and moral sense are destroyed by social immorality (4:11; 9:11b).[1]

Hosea has grown up on a farm in a valley near Jezreel, situated beside the five major highways which come together on the plain of Esdraelon. In time of war these routes become five passes through which armies march in or out to battle in the plain below. In time of peace the commercial caravans of the world cross here. Yet Hosea seems to have less contact with cosmopolitan culture than does Amos, who lives further away from these trade routes.

No Hebrew man could be expected to disregard a wife's infidelity. But Hosea shocks his hearers with the promise to forgive, to forget, to have another honeymoon, and then to begin again in an attempt to build a successful marriage. The accepted punishment for an adultress in the eighth century is to have her stripped naked by the people of the community and then stoned to death. This mode of punishment continues until John's day (John 8:1-11). A milder form of punishment is to take away her clothing and luxuries, placing her on a sparse diet (2:9).

Hosea maintains that instead of the maidens and the wives, it is their brothers, fathers, and husbands who are responsible for the

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[1]Kent, op. cit., p. 52.

gross immorality among the women (4:12c-14).

> He was apparently the first man in human history to combat boldly the double standard which places the entire burden of guilt upon the fallen woman and lets the man go free.[1]

3. The Religious Setting

In Israel Hosea sees a turbulent religious scene. Mixed into a conglomeration with Jehovah worship he sees idolatry, Canaanite fertility cults, grove and tree cults, Baal and calf worship, Phoenician Ashtoreth, Moabitic Chemosh, Ammonitic Moloch, Babylonian Adonis, Philistine and Egyptian deities, sun worship as "queen of heaven." Common religious practices include sexual orgies, sacred prostitution (male and female), self mutilation, and child sacrifice.

This syncretism gives individual latitude which encourages an indifference that develops into complete abandon. There scarcely can be any moral suasion, personal integrity, or ethical bases of life when such divergent views and practices make up the common religious pattern.

Is it any exaggeration when the prophet laments, "there is no truth, nor mercy, nor knowledge of God in the land"? Is it any surprise that the last vestige of moral rectitude is loosely held by so many? Is there any doubt of the prophet's Herculean task?

From within there is a threatened dissolution of the unity of Jehovah, a concept long guarded by the Hebrews.[2] From without there is the obtrusion of the survivals of nature worship, various pagan national deities, idolatry, and exaggerations of the physical. The decadence of

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[1] Ibid.

[2] Schaff-Herzog, op. cit., V, 443.

the day of Amos has now developed into a deeper degeneracy extending into the most secluded sections of Israel. Now more altars on high places are needed to accommodate those who visit pagan shrines. Hosea lists as holy places besides Bethel and Gilgal: Beth-aven, Mizpah, Tabor, Gibeah, Ramah, Baal-peor, and Gilead.

My people ask counsel at their stocks,
and their staff declareth unto them:
for the spirit of whoredoms hath caused them to err,
and they have gone a whoring from under their God.
They sacrifice upon the tops of the mountains,
and burn incense upon the hills,
under oaks and poplars and elms,
because the shadow thereof is good:
therefore your daughters shall commit whoredom,
and your spouses shall commit adultery.
Hear ye this, O priests;
and hearken, ye house of Israel;
and give ye ear, O house of the king;
for judgment is toward you,
because ye have been a snare on Mizpah,
and a net spread upon Tabor.
For I desired mercy, and not sacrifice;
and the knowledge of God more than burnt offerings.
. . . but the calf of Samaria shall be broken in pieces.
Because Ephraim hath made many altars to sin,
altars shall be unto him to sin.
Israel is an empty vine,
he bringeth forth fruit unto himself:
according to the multitude of his fruit
he hath increased the altars;
according to the goodness of his land
they have made goodly images.
Their heart is divided;
now they shall be found faulty:
he shall break down their altars,
he shall spoil their images.
The high places also of Aven,
the sin of Israel, shall be destroyed:
the thorn and the thistle shall come up on their altars;
and they shall say to the mountains, Cover us;
and to the hills, Fall on us.
. . . they sacrificed unto Baalim,
and burned incense to graven images.
I have also spoken by the prophets,
and I have multiplied visions, and used similitudes,
by the ministry of the prophets.
And now they sin more and more,
and have made them molten images of their silver,

and idols according to their own understanding,
all of it the work of the craftsmen:
they say of them,
Let the men that sacrifice kiss the calves
[lit. Let the sacrificers of men kiss the calves]
(4:12-13; 5:1; 6:6; 8:6c, 11; 10:1-2, 8; 11:2b; 12:10; 13:2).

C. The Speeches

The Bible qualifies for the title, "the worst written book in the world." Poetry with its symmetry and beauty is buried in print which is ill-fitting and uncomplimentary in form. The book of Hosea suffers much from the prose format used for printing biblical poetry in most versions today.

1. The Content of the Speeches

The first three chapters of the book of Hosea which are prose (except a part of chapter 2) tell of the messenger, while the remaining eleven chapters are poetic and rhythmical, telling of his message. These final chapters (4-14) appear to be a series of homilies or sermons which Hosea preaches to his people. This latter section is considered by most scholars to be "almost indivisible" because "decay has no climax and ruin no rhythm."[1]

The biographical account of Hosea's marriage, together with its failure, is found in the first three chapters. The last eleven are applied and amplified with reference to Israel. There is an obvious difference in the plan and the content between the two main sections of the book (chapters 1-3 and 4-14).

Each of the first three chapters seems to have a separate purpose and significance. The first chapter explains his marriage at the

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[1]G. A. Smith, The Book of the Twelve Prophets, I, 253-54.

direction of Jehovah, who also gives the significance of the names which are assigned to the children who are born.

Chapter two shows the love of the husband who provides, begs, and promises in a futile effort to turn the course of his erring wife. The guilt of Israel is clearly delineated by the alignment of coinciding circumstances. However, he does not actually name the nation as the wayward wife at this point. The figure of the land being the spouse of deity is not a new concept. This idea of marriage between Jehovah and Israel underlies the "jealous God" of Exodus (20:5). Hosea only extends the concept to include a mutual love (2:17-18, 21). Other religions have adapted and perverted the idea to include such excesses as those of the fertility cults with their high places, groves, and sexual orgies.

The third chapter obviously is intended to be symbolical of Israel although it resumes the marital history of Hosea, representing him as regaining his unfaithful wife by purchasing her in the slave market. Her probation of "many days" in isolation before the resumption of conjugal relations expresses the idea in figure of the recreant Israelites, who, after their long exile, would "again seek Jehovah and David their king."

The redeemed woman of chapter three is not named, but it is obvious that it is Gomer. A change of personnel would greatly weaken the analogy; any change of characters without proper identification would lead to misunderstanding, although they have similar characteristics. Because Gomer, like every other character, has been identified earlier, the repetition of her name in chapter three apparently is considered unnecessary.

In the final section of the book (4-14) order and sequence almost are ignored. The only progress of thought which can be discerned in the book of Hosea is the general advance from (1) Israel's guilt, to that (2) of punishment, and (3) of final restoration.[1] The teachings in Hosea's speeches are summarized by three words: (1) complaint, in chapters 4-6; (2) condemnation, in chapters 7-11; and (3) consolation, in chapters 12-14. Robinson calls the last eleven chapters an "outline of excerpts" and gives these differing schemes of subdivision as used by Ewald and Kirkpatrick.[2]

Ewald's:
(1) 4:1-6:11a, the arraignment;
(2) 6:11b--9:9, the punishment
(3) 9:10--14:9, retrospect of Israel's history, exhortation, and comfort.

Kirkpatrick's:
(1) 4--8, Israel's guilt;
(2) 9:1--11:11, Israel's doom;
(3) 11:12--14:9, Israel's retrospect and prospect.

The book of Hosea is divided by Paton into two periods of the prophet's ministry and he lists Hosea's teachings in each period. In the first period he includes chapters one and two:

(1) Yahweh's relation to Israel (2:7-8, 15);
(2) Israel's unfaithfulness (2:2-5, 8, 12-13, 16-17);
(3) Israel's punishment (2:6-13); and
(4) its results (2:14-23; 1:10—2:1).[3]

Teachings in the second period of Hosea's ministry are found

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[1]G. L. Robinson, op. cit., pp. 19-22.

[2]Ibid.

[3]Lewis B. Paton, Outline of a Course of Study for Advanced Classes on the Prophets of Israel and Their Writings (Hartford, Connecticut: Hartford Seminary Press, 1902), p. 11.

in the latter section (chapters 3--14) according to Paton.[1]

(1) Yahweh's election of Israel (12:9, 12; 13:4; 9:10, et al.);
(2) Yahweh's demands (4:1-2; 6:3, 6-10; 8:1-2; 10:12, et al.);
(3) Israel's apostasy (3:1; 4:12-19; 5:3-7; 6:4, 10, et al.);
(4) Israel's punishment (3:3-4; 4:3-10; 5:10-14, et al.);
(5) Yahweh's unfailing love (3:1; 11:8-9);
(6) Israel's repentance (3:5; 5:15--6:3; 14:2-5);
(7) Israel's restoration (3:5; 11:10-11; 14:4-8).

The speeches of Hosea are summarized:

(1) Religion is inward and spiritual. This relationship is a spiritual bond between God and man as in the marriage relation.
(2) The God of righteousness is seen by Hosea as the God of long-suffering love.
(3) Hosea is the first prophet to attack idols. (Amos and Elijah demanded worship of God and not idols, but they said nothing against the idols.) Idols are a mockery (8:4-6; 10:5-6; 13:2).
(4) He anticipated a nation governed by God alone--a theocracy (7:16; 8:4a; 10:2-3; 11:5, 7). . . . All four of these cardinal ideas were absolutely new."[2] [Italics mine.]

Hosea speaks out against the three chief sins that he sees in the history of Israel:

(1) They seek security in arms and alliances (7:11);
(2) They have instituted monarchy to stand between the nation and God. He does not speak only against the dynasty of Jehu (1:4), but also against others (3:3-5; 9:15; 10:3-9; 13:9-11);
(3) Idolatry (4:17; 5:4; 8:5-6).[3]

Various stages in the speeches of Hosea are imagined by Wolfe, but he discards much of the book in order to reach these conclusions:

> The respective stages at which the three children were born corresponded to three phases in the development of Hosea's message. Although the early addresses were full of reproofs and threats, they were spoken in a hopeful spirit. Only the ruling dynasty and its revolutionary rivals were doomed. In the second period, the prophet came to fear for the nation's future. He went so far as to assert Yahweh was ready to withdraw all compassion. The final stage, represented by the naming of the third child, was characterized by

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[1] Ibid., pp. 12-13.

[2] Calkins, op. cit., pp. 39-41.

[3] John Paterson, The Goodly Fellowship of the Prophets (New York: C. Scribner's Sons, 1948), pp. 49-50.

hopelessness. Yahweh was at the point of disowning the nation and bringing destruction upon her. Thus, in the course of a prophetic ministry of only a few years, Hosea trod the path leading from hope to despair.[1]

2. Stylistic Elements

The stylistic elements of Hosea's speech are to be considered under the same three divisions (clearness, energy, and suggestiveness) as the style of Amos. However, there is considerable variety. In some characteristics the style of Hosea is unique.

> The style of Hosea differs from that of all Old Testament prophets. Jerome speaks of it as 'broken up into short clauses'; (preface to Minor Prophets) Pusey writes: 'Each verse forms a whole by itself, like one heavy toll of a funeral knell'; (Minor Prophets, p. 6) to which description Cheyne adds: 'Even the fetters of grammar are almost too much for Hosea's vehement feelings.' (Hosea p. 33) The last quotation suggests the cause of the abruptness and disconnectedness. Hosea was a man of sensitive nature, his emotions were profoundly stirred, the truth burned in his heart; in sympathy and anguish he poured out his very soul, without any attempt to indicate the logical connection between the separate utterances. This the hearers might supply.[2]

> He cannot stoop to the niceties of parallelism and to the scrupulous balancing of clauses; his grief, his upbraidings, his pleadings, are artless and untrammelled. In his vehemence he oversteps the bounds of grammatical propriety, and hurries the hearer along, regardless of rules which a less feeling writer would have been careful to observe. Abruptly he passes from one image to another without fully developing either; he draws his figures from the field, the mountain, the forest.[3]

> There is a nervous hurry in his style, due perhaps to the strain under which he lived so long. He shows great familiarity with the literature and tradition of Israel, much of which by his time was in written form . . . . His style is not as fine nor as vigorous as that of Amos, nor is his imagery as vivid. He has none of Amos' feeling for the grandeur of nature, perhaps because

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[1]Wolfe, Meet Amos and Hosea, p. 119.

[2]Frederick C. Eiselen, The Prophetic Books of the Old Testament (New York: The Methodist Book Concern, 1923), II, 363-64.

[3]Deane, op. cit., p. x.

he was a small-town man with closer horizons.[1]

> In the larger division of the book (chap. 4-14) the student finds himself on more solid ground. The main thread of the discourses is held steadily to the end; the style is not smooth and flowing like that of the earlier section, but nervous and somewhat abrupt. Yet, contrary to the general impression, the sentences are not unusually irregular or obscure, but simple and well balanced . . . .[2]

Few scholars would agree with G. A. Smith when he says:

> The elusiveness of the style is the greater that many passages do not seem to have been prepared for public delivery. They are more the play of the prophet's mind than his set speech. They are not formally addressed to an audience, and <u>there is no trace in them of oratorical art</u>.[3] [Italics mine.]

This study will demonstrate the error of Smith's statement. Hosea's style and appeals show no small amount of "oratorical art" when they are analyzed as factors of his public speaking.

(1) Clearness

The clarity of Hosea is hindered by lack of continuity, fragmentary units, uncertain translation, obscure meaning, undeveloped figures and some questionable references. However, there are elements which serve to clarify his speeches. The following seven standards of analysis indicate the extent of clearness which he has achieved.

<u>a. Thorough knowledge and understanding of the ideas</u>. Few men would question the right of Hosea to speak about (1) knowledge of God through insight and experience; (2) forgiveness and repentance; and (3) sin against love. These are the main subjects in the speeches of Hosea. All of these subjects are correlated closely with interrelating

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[1]Brooke Peters Church, <u>The Private Lives of the Prophets and the Times in Which They Lived</u> (New York: Rinehart & Co., Inc., 1953), pp. 87-88.

[2]Schaff-Herzog, <u>op. cit.</u>, V, 372.

[3]G. A. Smith, <u>The Book of the Twelve Prophets</u>, I, 220.

matters which are widely scattered throughout the book.

Knowledge is both a new awareness and an impression of existing facts which bring a change of temper and of conduct. Hosea's chief charge against the nation is stupidity, or ignorance of God, which has been caused by the people's own vice and the negligence of the priests. Both priest and prophet are culpable with the people, he says (4:4-9). Knowledge of God involves (1) feeling, (2) character, and (3) conscience, Hosea says, and it is identified with loyalty, repentance, love, and service. Israel should know God by (1) the law of God, (2) their rich heritage, (3) gifts of nature, and (4) their commercial prosperity. But God is pained by Israel's misunderstanding and ignorance. Israel is ignorant of God's character which shines through the facts.

> To know God in the sense in which Hosea uses the term, evidently involves a complete re-formation of the inward man, so that he is capable of seeing God for what He is, capable too of turning to the God whom he thus sees, and giving himself to God in loyal and loving obedience.[1]

> Where Amos says that Jehovah knows Israel, Hosea desires that Israel should KNOW JEHOVAH. And this knowledge is no mere act of the intellect; to know Jehovah is to know him as a tender Father, who taught Ephraim to walk, holding them by their arms, who drew them to Himself with human cords, with bands of love.[2]

> For she did not know that I gave her corn, and wine, and oil,
> and multiplied her silver and gold, which they prepared for Baal.
> I will even betroth thee unto me in faithfulness:
> and thou shalt know the Lord.
> Hear the word of the Lord, ye children of Israel:
> for the Lord hath a controversy with the inhabitants of the land,
> because there is no truth, nor mercy, nor knowledge of God in the land.
> My people are destroyed for lack of knowledge:
> because thou hast rejected knowledge, I will also reject thee,
> that thou shalt be no priest to me:
> seeing thou hast forgotten the law of thy God,
> I will also forget thy children.

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[1] Calkins, op. cit., p. 50.

[2] W. Robertson Smith, op. cit., p. 160.

My people ask counsel at their stocks [idols],
and their staff declareth unto them:
for the spirit of whoredoms hath caused them to err,
and they have gone a whoring from under their God.
I will not punish your daughters when they commit whoredom,
nor your spouses when they commit adultery:
for themselves are separated with whores,
and they sacrifice with harlots:
therefore the people that doth not understand shall fall.
Then shall we know, if we follow on to know the Lord:
his going forth is prepared as the morning;
and he shall come unto us as the rain,
as the latter and former rain unto the earth.
For I desired mercy, and not sacrifice;
and the knowledge of God more than burnt offerings.
But they like men have transgressed the covenant:
there have they dealt treacherously against me.
Strangers have devoured his strength, and he knoweth it not:
yea, gray hairs are here and there upon him, yet he knoweth not.
Ephraim also is like a silly dove without heart:
they call to Egypt, they go to Assyria.
Israel shall cry unto me, My God, we know thee.
The days of visitation are come,
the days of recompence are come; Israel shall know it:
the prophet is a fool, the spiritual man is mad,
for the multitude of thine iniquity, and the great hatred.
I taught Ephraim also to go, taking them by their arms;
but they knew not that I healed them.
And now they sin more and more,
and have made them molten images of their silver,
and idols according to their own understanding,
all of it the work of the craftsmen: they say of them,
Let the men that sacrifice kiss the calves
Yet I am the Lord thy God from the land of Egypt,
and thou shalt know no god but me:
for there is no savior beside me.
I did know thee in the wilderness,
in the land of great drought.
According to their pasture, so were they filled;
they were filled, and their heart was exalted;
therefore have they forgotten me.
Who is wise, and he shall understand these things?
prudent, and he shall know them?
for the ways of the Lord are right,
and the just shall walk in them:
but the transgressors shall fall therein (2:8, 20; 4:1, 6, 12, 14; 6:3, 6-7; 7:9, 11; 8:2; 9:7; 11:3; 13:2, 4-6; 14:9).

This knowledge has an affective, emotional content. It affects the mind, causing men to feel the force of duty and sympathy. Judgment is remedial, producing repentance with newness of life that springs

from insight and knowledge of God (2:20). Destruction, for Hosea, is not final doom, but it is discipline to lead the nation to know, to understand God, and, as a result of this knowledge, to turn the people to God with love and loyalty.

Hosea is the first prophet of repentance. Very little has been added to his message of insight or passionate enforcement. He says that the misery of the nation, an awakening to God's mercy, and a guilty conscience because of their turning from God should lead them to repentance. These are old facts, he says, but Israel should now recognize them and turn to God.

Repentance is turning or returning to Jehovah. There is only one Hebrew word (shubh) for turning or re-turning. This, the prophet says, is repentance. Amos urged a turning to God because of impending judgments, the roar of the lion, and the flash of lightning. Hosea urges a turning to God because of knowledge and love.

Hosea speaks of love to the extent that he has been called "the prophet of love." "He has few favorite words because of his vocabulary variety. Although he speaks throughout on the same subject his vocabulary is so varied and extensive that he finds many different words to express his ideas."[1] His most characteristic word, hesedh (chesed[2]), is used six times (2:19; 4:1; 6:4, 6; 10:12; 12:6) and is translated love, leal love, mercy, good faith and loyalty, and loving-kindness.

It is one of the strongest social terms in the Hebrew language. It describes a love which is expressed not in mere vague emotions

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[1]Harper, op. cit., p. clxxii.

[2]Paterson, op. cit., p. 51.

but in definite acts of mercy and kindness.[1]

This is the love which Hosea shows by his treatment of Gomer. This is the Christian love of First Corinthians 13:1-13. This word hesedh is used by Micah (6:8) in his definition of true religion in which he urges his hearers to love love itself.

The failure of memory leads to the sin against love (8:14; 9:10; 13:6). Forgetfulness and lack of thought produce evil. A New Testament example is found in the ten lepers of Luke's record (17:11-19).

Hosea is the first man in recorded history to announce the love of God for man, insisting that God yearns for the answering love of man in a vital companionship. His concept of love is no weak sentiment, but, based upon knowledge, it includes forgiveness and judgment. Judgment comes from God because his laws are being broken and men are made to suffer thereby. Hosea's social awareness results from God-consciousness; it issues out of sensitive knowledge of God. His is not a social gospel with the message and will of God in a secondary position. He does not wait for an aroused public conscience to inspire his message, but rather he says that his message, with its practical social implications, comes from God.

> Israel has repaid God's wonderful kindness by rank unfaithfulness in all spheres of her national life: In religion, she had turned to the Baals of Canaan whose base nature worship she had adopted with its sexual license and its image worship (2:5, 8, 16; 3:1; 4:12-14, 17f.; 13:2). In her social and economic life, she had forsaken God's injunctions of social justice and brotherhood with a resultant moral deterioration of public and private life (4:1f.; 5:1, 4; 6:8; 7:1, 5, 13; 10:4; 12:7-8). In her political life at home she had set up, against God's will, kings (8:4; 10:7; 13:11) who had not only proved incapable but had stained the conscience of the people with their bloody deeds, and who, relying on military power, had forgotten their only real helper, the Lord

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[1]Kent, op. cit., p. 53.

(8:14; 13:4; 14:3). In foreign politics, they had made alliances with Egypt (8:9) which, far from aiding, had sapped the life and strength of the nation (5:13; 7:11; 12:1).[1]

Hosea clearly shows that all these actions are the fruit of the inner disposition of the people. The faithless attitude which began in their ancestor Jacob has become a demonic power which enslaves them; it is a disease which brings weakness and inner decay (5:4; 4:12; 6:8).

b. Discerning word selection. Hosea clarifies his message by using a varied vocabulary. For example, his indictment of Israel's sin against love takes many forms, with concrete, vigorous terminology predominating. He uses the following discerning terms to define his accusations against the people:

> whoredom; not my people; adultery; children of whoredoms; played the harlot; dome shamefully; go after lovers; seek lovers; burned incense to Baalim; forgat me; look to other gods; love flagons of wine; controversy; no truth; nor mercy; nor knowledge of God in the land; swearing; lying; killing; stealing; committing adultery; they break out; blood toucheth blood; lack of knowledge; rejected knowledge; forgotten the law; sinned against me; eat up [feed upon] the sin of my people; set their heart on their iniquity; left off to take heed to the Lord; ask counsel at their stocks; their staff declareth unto them; spirit of whoredoms hath caused them to err; they have gone a whoring from under their God; they sacrifice upon the tops of mountains; burn incense upon the hills; burn incense under oaks and poplars and elms; separated with whores; sacrifice with harlots; do not understand; slideth back as a backsliding heifer; joined to his idols; their drink is sour; committed whoredom continually; [her rulers dearly love shame, R. V.]; a snare on Mizpah; a net spread upon Tabor; revolters are profound to make slaughter; Israel is defiled; will not frame their doings to turn unto their God; the pride of Israel doth testify to his face; dealt treacherously against the Lord; begotten strange children; like them that remove the bound; willingly walked after the commandment; Ephraim saw their offense; goodness as a morning cloud; as the early dew it goeth away; transgressed the covenant; work iniquity; polluted with blood; company of priests murder in the way; commit lewdness; commit falsehood; thief cometh in; troop of robbers spoileth without; consider not in their hearts; they make the king glad with their wickedness; and the princes with their lies; made sick with bottles of wine;

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[1]Julius A. Bewer, The Book of the Twelve Prophets, Vol. I: Amos, Hosea, and Micah. Harper's Annotated Bible (New York: Harper & Bros., 1949), p. 38.

stretched out his hand with scorners; made ready their heart like an oven; devoured their judges; none among them calleth unto me; mixed himself among the people; strangers have devoured his strength; he knoweth not; do not return to the Lord; nor seek him; without heart; call to Egypt; they go to Assyria; fled from me; spoken lies against me; not cried unto me with their heart; rebel against me; they imagine mischief against me; they return not to the most high; they are like a deceitful bow; transgressed my covenant; trespassed against my law; hath cast off good; set up kings but not by me; made princes I knew not; made idols; sown the wind; hired lovers; made many altars to sin; counted the law as a strange thing; they sacrifice flesh and eat it; forgotten his Maker; buildeth temples; multiplied fenced cities; loved a reward upon every cornfloor; multitude of thine iniquity; the great hatred; deeply corrupted themselves; they went to Baal-peor; separated themselves unto that shame; their abominations were according as they loved; wickedness of their doings; all their princes are revolters; they did not hearken unto him; made goodly images; increased the altars; swearing falsely in making a covenant; ye have plowed wickedness; ye have reaped iniquity; ye have eaten the fruit of lies; thou didst trust in thy way; trust in the multitude of mighty men; your great wickedness; they went from them; burned incense unto graven images; knew not that I healed them; refused to return; their own counsels; bent to backsliding; none at all would exalt him; compasseth me about with lies; with deceit; feedeth on wind; followeth after the east wind; daily increaseth lies and desolation; make a covenant with Assyrians; oil is carried into Egypt; balances of deceit are in his hand; he loveth to oppress; they sacrifice bullocks in Gilgal; Ephraim provoked him to anger most bitterly; he offended in Baal; they sin more and more; made molten images of their silver; made idols according to their own understanding; [Sacrifice to these, they say. Men kiss calves. R. S. V.] they were filled; their heart was exalted; therefore have they forgotten me; thou has destroyed thyself; the iniquity of Ephraim; an unwise son; she hath rebelled against her God; thou hast fallen by thine iniquity; their backsliding; transgressors.

These 157 variations are used by Hosea to make clear the charges against Israel. These vivid terms spell out in detail the indictment he brings against them. His precise selection of words quite largely compensates for the lack of some other qualities which would facilitate the prompt understanding of his message.

c. Simplicity of sentence structure. The obscurity which is evident in the book of Hosea is no indictment against his sentence structure. His clarity is aided by the variety of sentences. There

are 207 sentences in the 197 verses of the fourteen chapters as translated in the King James Version. There are 15 questions and three exclamations included among them. Nearly all of the declarative sentences are either compound or complex. A few simple sentences are scattered through the book. For example:

> Whoredom and wine and new wine take away the heart (4:11).
> Set the trumpet to thy mouth (8:1).
> From me is thy fruit found (14:8).

There are no exceptionally long sentences in the book. One sentence continues for three verses (57 words); five sentences ranging from 44 to 69 words in length extend for two verses each. Several verses have over 40 words in a sentence; one sentence consists of 55 words within a single verse (2:18). Many sentences are arranged with simplicity by using cumulative statements and connectives. The connective "and" is used for a total of over 250 times. In one verse with 55 words the word "and" is used seven times; in another sentence of 60 words the connective "and" is found nine times. At least 21 times contrast is shown by the use of "but." Sentences with this kind of structure are not difficult to decipher.

d. Use of examples and illustrations. Hosea uses diversified examples to clarify his message. He develops a few figures, making application of the terms: adultery, harlotry, sickness, injury, baker's oven. Other illustrative material is given without application or amplification. The following are examples of his usage:

> wife of whoredoms; children of whoredoms; avenge the blood; break the bow; I will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen; as the sand of the sea, which cannot be numbered; sons of the living God; not my wife; not her husband; between her breasts; strip her naked; as in the day that she was born; as a wilderness; like a dry land; slay her with thirst; hedge up thy way with thorns; make a wall; she shall not find her paths;

a forest; beasts of the field shall eat them; the days of Baalim; burned incense; decked herself with earrings and her jewels; she went after her lovers; bring her into the wilderness; give her vineyards; valley of Achor for a door of hope; she shall sing there; as in the days of her youth; as in the day when she came up out of the land of Egypt; a covenant with the beasts of the field; break the bow and the sword and the battle out of the earth; make them to lie down safely; betroth thee to me in righteousness; I will hear the heavens; they shall hear the earth; earth shall hear the corn, wine and oil; they shall hear Jezreel; I will sow her unto me in the earth; look to other gods; love flagons of wine; I bought her for fifteen pieces of silver; controversy; they break out; eat up the sin of my people; set their heart on their iniquity; like people, like priest; play the harlot; as a backsliding heifer; as a lamb in a large place; their drink is sour; the wind hath bound her up in her wings; a snare; a net; revolters; like them that remove the bound; like water; as a moth; as rottenness; Ephraim saw his sickness; Judah saw his wound; he could not heal you; he could not cure your wound; as a lion; as a young lion; none shall rescue him; he hath torn; he will heal us; as the morning; as the rain; as the latter and former rain; as a morning cloud; as the early dew; hewed them by the prophets; as the light that goeth forth; as troops of robbers; he hath set a harvest for thee; as an oven heated by the baker; like an oven; as an oven; mixed himself among the people; a cake not turned; gray hairs; like a silly dove without heart; spread my net; bring them down as fowls; howled upon their beds; like a deceitful bow; trumpet; as an eagle; thy calf hath cast thee off; sown the wind; reap the whirlwind; no stalk; swallowed up; as a vessel wherein is no pleasure; a wild ass alone by himself; hired lovers; the burden of the king; return to Egypt; as other people; as the bread of mourners; thorns shall be in their tabernacles; the watchman of Israel; a snare of a fowler; as in the days of Gibeah; like grapes in the wilderness; as the firstripe in the fig tree; fly away like a bird; as I saw Tyrus; planted in a pleasant place; wanderers among the nations; an empty vine; judgment springeth up as hemlock in the furrows; cut off as the foam; bind themselves in their two furrows; as an heifer that is taught; tread out the corn; ride; plow; break clods; sow; reap; break up fallow ground; seek the Lord; rain righteousness; plowed wickedness; reaped iniquity; eaten the fruit of lies; as Shalman; Israel was a child; I taught; drew with cords; as they that take off the yoke; sword shall abide; consume his branches; devour them; people are bent to backsliding; as Admah; as Zeboim; roar like a lion; children shall tremble; tremble as a bird; as a dove; feedeth on wind; Jacob; took his brother by the heel; had power with God; power over the angel; found him in Bethel; the Lord is his memorial; a merchant; balances of deceit are in his hand; dwell in tabernacles; as in the days of the solemn feast; as heaps in the furrows; Jacob served for a wife; for a wife he kept sheep; the Lord brought Israel out of Egypt; by a prophet was he preserved; as the chaff; as the smoke out of the chimney; in the wilderness; in the land of great drought; according to their pasture, so were they filled; as a lion; as a leopard by the way; as a bear bereaved; like a lion; the wild beast shall tear

them; a travailing woman; an unwise son; I will ransom them from the power of the grave; I will ransom them from death; fruitful among his brethren; east wind; shall come; the wind of the Lord; his spring shall become dry; his fountain shall be dried up; spoil the treasures; infants dashed in pieces; women with child shall be ripped up; fallen by thine iniquity; calves of our lips; heal their backsliding; mine anger is turned away; as the dew; as the lily; as Lebanon; as the olive tree; revive as the corn; grow as the vine; as the wine of Lebanon; like a green fir tree.

His illustrations are specific, definite, concrete. Brevity marks each example. Imagination is stimulated, attention is held as the prophet leaves the details of each figure to be supplied by the listener. His common, yet vivid illustrations have a wide scope. They clearly portray the ideas of the prophet.

e. Sequence of ideas. The matter of sequence in Hosea's speeches presents special problems. There are no clearly defined boundaries of his speeches; there is no universal agreement as to their number, their completeness, or their meaning. Short thought units which are used without adequate transitional material create a cluttered effect and add complexity to the book. Figures of speech are gathered in clusters without elaboration or explanation; emotions shift rapidly from one extreme to another.

When the book is considered as a whole there seems to be a better sequence. For example, the narrative of Hosea's family life in the first section of his book provides a basis for his messages to Israel in the latter part of the book. Usually he traces the moral failures of today to the judgments of the future, but sometimes he reverses the technique to emphasize that their present difficulties are the result of their past delinquencies.

Sequence is no large factor in the clarity of Hosea. There is neither claim nor proof that his speeches are preserved in their entirety.

Some sections appear to be fragmentary; some parts seem to be out of context. Sequence is uncertain; figures are obscure in some instances, but the import of his message is obvious. Despite any obscurities, omissions, or abbreviations, he clearly presents his concepts of knowledge, repentance, and infidelity.

f. Adequate transitional materials. Hosea uses many transitional words, but transitions between thought units are not always clear. For example, his frequent use of the words "and" (252 times), "for" (55 times), "but" (21 times), "so" (9 times), appears to be primarily for the purpose of connecting clauses in compound sentences, or to follow a thought to its conclusion, rather than guiding the audience to another thought or subject in his speeches. The use of short thought patterns, figurative speech, and highly emotional utterance tends to reduce the use of clear, precise transitions.

g. Logical materials. Cause and effect are stressed by Hosea. His use of words shows this emphasis. For instance, "therefore" is used 23 times, "for" 55 times, "because" 15 times, "yet" 10 times, "but" 21 times. He sometimes omits elements of the logical process, but the logical framework repeatedly is shown. For example, he does not try to prove causal relationships which he asserts, but frequently he states that some effect is produced by a stated cause. At other times he says that certain effects of the future will follow in the wake of today's actions or attitudes.

Clearness is not the leading characteristic of Hosea. His message is made vivid by the fact that the details of his marital failure are shown to parallel Israel's relation to Jehovah. This basis of his message is made graphically clear. But the components

of his speeches with their relationship to his entire career, the precise meaning of all parts, and the full content of his speeches are factors shrouded in obscurity.

(2) Energy

The thrust of Hosea's message does not depend alone upon his emotional vehemence or the emotional character of his subject matter. There are several elements which contribute to his energy or force. His vigorous style involves (a) word choice, (b) sentence structure, (c) objective elements, and (d) rhetorical factors.

a. Word selection. Hosea seems to select carefully those words which will make the greatest impact. His words are emotional, specific, concrete. His concepts are clothed in emotional words, illuminated by specific instances, emphasized in graphic terms. For example, the people who are accused of forgetting the law of God are threatened, "I will also forget thy children" (4:6). The idol worshipers who are charged with having "gone a whoring from under their God" (4:12), are warned: "therefore your daughters shall commit whoredom, and your spouses shall commit adultery" (4:13). He explains the actions of Israel in non-technical terms which can be understood readily by those who lack a herdsman's background: "Israel slideth back as a backsliding heifer" (4:16).

> Therefore will I be unto Ephraim as a moth,
> and to the house of Judah as rottenness (5:12).

b. Sentence structure. Among the 207 sentences in the book there are three exclamatory sentences found in the King James Version along with 12 interrogatory sentences. Short, powerful sentences are used infrequently. Usually his sentences are loosely constructed series of clauses connected by "and," "for," "but," or "therefore."

The most common sentence structure which contributes energy to style probably is the cumulative listing of charges followed by a clause which begins with the devastating word "therefore." Only twice does he use the formula "so that," but his habit of frequently tracing human behavior to its ultimate consequences is obvious.

Contrast is shown by the use of "but" (21 times); relationship is shown by using the connective "and" over 250 times; causation is asserted when he employs "for" 55 times, "therefore" 23 times, "because" 15 times.

There are some examples of inversion. For instance, "then shall we know, if we follow on to know the Lord" (6:3). "In their affliction they will seek me early" (5:15). "Israel served for a wife, and for a wife he kept sheep" (12:12). "From me is thy fruit found" (14:8).

Occasionally Hosea uses balanced structure for energy:

> My people are destroyed for lack of knowledge:
> because thou hast rejected knowledge,
> I will also reject thee, that thou shalt be no priest to me:
> seeing thou hast forgotten the law of thy God,
> I will also forget thy children.
> Come, and let us return unto the Lord;
> for he hath torn, and he will heal us;
> he hath smitten, and he will bind us up.
> They have set up kings, but not by me:
> they have made princes, and I knew it not (4:6; 6:1; 8:4a).

The repetition of his basic ideas (knowledge, repentance, and sin against love) is framed in varied terms; he lists many specific, detailed charges; he threatens with diverse judgments. There are few instances of exact duplication; there are few sentences repeated, but there are many examples of reiterating in a forceful manner by using variety. A few specimens follow:

Hear the word of the Lord, ye children of Israel:
for the Lord hath a controversy with the inhabitants of the land,
because there is no truth, nor mercy,
nor knowledge of God in the land.
For I desired mercy, and not sacrifice;
and the knowledge of God more than burnt offerings.
But they like men have transgressed the covenant:
there have they dealt treacherously against me.
Ye have plowed wickedness, ye have reaped iniquity;
ye have eaten the fruit of lies:
because thou didst trust in thy way,
in the multitude of thy mighty men.
Therefore turn thou to thy God:
keep mercy and judgment,
and wait on thy God continually.
According to their pasture, so were they filled;
they were filled, and their heart was exalted;
therefore have they forgotten me.
The Lord hath also a controversy with Judah,
and will punish Jacob according to his ways;
according to his doings will he recompense him (4:1; 6:6-7; 10:13; 12:6; 13:6; 12:2).

Antithesis also creates energy in the style of Hosea.

They shall go with their flocks and their herds to seek the Lord;
but they shall not find him; he hath withdrawn himself from them.
For Israel hath forgotten his Maker, and buildeth temples;
and Judah hath multiplied fenced cities:
but I will send a fire upon his cities,
and it shall devour the palaces thereof.
I found Israel like grapes in the wilderness;
I saw your fathers as the firstripe in the fig tree at her first time:
but they went to Baal-peor, and separated themselves unto that shame;
and their abominations were according as they loved.
For I am God and not man (5:6; 8:14; 9:10; 11:4).

Progressive parallelism which contributes to his energetic style is seen in the following passage:

And Ephraim is as an heifer that is taught,
and loveth to tread out the corn;
but I passed over upon her fair neck:
I will make Ephraim to ride; Judah shall plow,
and Jacob shall break his clods.
Sow to yourselves in righteousness, reap in mercy;
break up your fallow ground: for it is time to seek the Lord,
till he come and rain righteousness upon you.
Ye have plowed wickedness, ye have reaped iniquity;
ye have eaten the fruit of lies:
because thou didst trust in thy way,
in the multitude of thy mighty men.

> Therefore shall a tumult arise among thy people,
> and all thy fortresses shall be spoiled,
> as Shalman spoiled Beth-arbel in the day of battle:
> the mother was dashed in pieces upon her children.
> So shall Bethel do unto you because of your great wickedness:
> in a morning shall the king of Israel utterly be cut off (10:11-15).

The forces of these different types of sentence structure combine to create energy in Hosea's style. He seems to drive his message into the consciousness of his audience from every quarter by using varied, strong sentences. His vigorous assertion of causative relationship may be stated within a sentence, or in many other cases succeeding sentences may begin with the accusing words, "for," "therefore," "because," or "so."

c. Objective elements. The objective elements which give energy to Hosea's oral style include direct discourse, analogy, illustrations, allusions, personal pronouns, and verbs.

Direct discourse as used in the book of Hosea creates both energy and obscurity. Much of the book is recorded in the first person without identifying the speaker. Sometimes the prophet quotes Jehovah without stating the impersonation. Some cases of direct discourse are only one or two word utterances, while others continue for several verses. For example, there is an unexplained shift in the sixth chapter between the third and fourth verses. The Lord seems to be the speaker for forty-five continuous verses (from 6:4-9:7). The following two verses (9:8-9) seem to be the words of the prophet; then the speech of the Lord continues for four verses before there is a reversal to the words of the prophet in the fourteenth verse. There are 11 times when Hosea says that God is being quoted directly; six times the prophet quotes his own discourse; 15 times the quotations of others are cited for a total of 32 examples of direct discourse. The extent to

which he uses direct discourse is more clearly seen when his first person pronouns (I, me, my, mine, we, our, us) are tabulated.

Analogy is a fruitful source of energy for Hosea. The book as a whole often has been called an extended analogy because Hosea compares a wayward nation with his unfaithful wife. He states some similarities by the use of "like" and "as" while in other cases there is a direct statement that Israel is thus and so. Some examples of analogy follow:

> break the bow; as the sand of the sea; as a wilderness; like a dry land; as a backsliding heifer; as a lamb in a large place; a snare; a net; like them that remove the bound; like water; as a moth; as rottenness; as a lion; as a young lion; as the morning; as the rain; as the light; as troops of robbers; harvest; as an oven; like a silly dove; like a deceitful bow; as an eagle; as a vessel; a wild ass; like grapes; as firstripe fig; as hemlock; as foam; as a heifer; like a lion; walk after the Lord; balances of deceit; merchant; as heaps; as chaff; as smoke; as a leopard; as a bear; as dew; as an olive tree; as the vine; as wine; like a green fir tree.

A more complete listing of illustrative materials is found above where examples and illustrations are considered with respect to clearness.

Illustrations also add energy. Some illustrations have a treble role by contributing to all three elements of style: clearness, energy, and suggestiveness. Especially forceful are the following:

> Gomer's unfaithfulness to her husband and children; Hosea's provision for her; the purchase of Gomer at the market; snare; net; as rottenness; as a lion; as a crouching leopard watches; troops of robbers; harvest; deceitful bow; eagle; sow the wind; reap the whirlwind; a wild ass alone by himself; bread of mourners; cut off as the foam; sword shall abide; as a bear bereaved of her whelps; redeem from death; spring shall become dry; his fountain shall be dried up; infants dashed in pieces; women with child shall be ripped up; fallen by iniquity.

Allusions of Hosea which may have historical implications include the following:

> Jezreel, Jehu, Israel, Judah, valley of Achor, David, Gilgal, Beth-aven, Ephraim, Mizpah, Tabor, Gibeah, Ramah, Benjamin, Assyria, Gilead, Samaria, Egypt, Memphis, Baal-peor, Tyrus, Aven, Jacob, Shalman, Beth-arbel, Bethel, Exodus, Admah, Zeboim, Syria, the wilderness, Asshur, and Lebanon.

There are other examples of infidelity of former days recorded in earlier sections of the Old Testament which would have a more direct bearing upon conditions in the eighth century B. C. For example, the prophet could have mentioned Cain, Lot, the ten spies, Achan, Korah, Dathan, Abiram, Saul, Absalom, Jeroboam, and Gehazi among those who are classic illustrations of self-centered faithlessness. He could have alluded to Babel, Beersheba, Mt. Sinai, Kadesh-barnea with more direct force, but the energy of his style is found to arise primarily from more direct techniques.

Personal pronouns in the book of Hosea indicate the direct thrust of the prophet. There are 231 first person pronouns, 106 second person pronouns, and 522 third person pronouns. Plurality among the third person pronouns is found 268 times. The 208 times the singular pronouns (I, me, my, mine) are used in the first person indicate the direct, energetic style of Hosea. The 106 second person pronouns (thee, thy, ye, you, your) show the force of the prophet in fearlessly accosting his audience with his direct accusations. Of the 24 plural pronouns in the first person (we, our, us) which are used throughout the book 21 are found in chapters six, ten, and fourteen (Could these three chapters be hortatory conclusions to his sermons?). Other pronouns also are used for clearness and energy.

Verbs constitute a major factor in the forceful style of Hosea. There are 687 verbs in the book for an average of 3.49 verbs in each verse. Chapter one has 44 verbs in 11 verses; chapter two has 91 verbs in 23 verses for an average of virtually four verbs in each verse; and the final chapter with 38 verbs in nine verses averages over four verbs in each verse. In the chapters devoted to Hosea's speeches (4-14)

there are more than 560 verbs for an average of more than 3.5 verbs in each verse. This demonstrates the powerful emphasis of Hosea's style.

All of these various objective elements are effectively combined by Hosea to create a forceful style. He creates the impression of direct discourse throughout without actually stating whom he is quoting. He uses long quotations with an abundance of pronouns in the first and second persons. Analogy is clearly stated in some instances while other likenesses are simply asserted, then left for the audience to amplify. Illustrations seem to be selected primarily for their forcefulness rather than for their beauty. Personal pronouns create both clarity and energy. The 687 verbs which are used by Hosea give almost boundless energy to his speeches.

d. Rhetorical factors. Hosea uses various rhetorical techniques to implement his stylistic energy.

Suspense is created as he relates of his marriage, the birth and naming of children, the flight of Gomer, his provision for her while she lives with her paramours, his startling invitation for Gomer to honeymoon with him in the valley of Achor. Like many other prophets, he reserves his promises of restoration almost entirely for the last chapter.

Climax is not achieved by following a neat pattern to a final high point with a graceful denouement. Accusations, threats, calamities, promises, and climaxes are found scattered throughout the book. For instance, secondary climaxes seem to be found in the following places: (1) 1:10-11; (2) 2:14-23; (3) 3:5; (4) 5:15--6:3; (5) 11:9; (6) 12:6; (7) 13:14. A primary climax is reserved for the end (14:1-9).

Movement in the book of Hosea involves more than suspense and climax. If the book is considered as a whole the prophet repeatedly seems to lead his hearers in a series of small circles from sin to resultant judgment, then on to a somewhat veiled statement of repentance and forgiveness. In the final chapter he gives a full-scale picture of the restoration which is to follow the nation's humble return to Jehovah (14:1-3). While there are many accusations in the book, the prophet does not seem to drone on in the same pitch. There is frequent, varying movement as he proceeds from cause to effect, or as he traces effects back to their causes.

Energy appears to be more important to Hosea than the matter of clearness. He assumes that a guilty nation will understand his emotion-laden utterance. He expects that a people previously informed can amplify, can apply his imagery. His figures may be fragmentary, but they are powerful. Force is created by using word choice, sentence structure, objective elements, and the rhetorical elements of suspense, climax, and progressive movement. The vehemence of his own emotions gives urgency. There is great energy in the onrushing utterance of this aroused prophet.

(3) Suggestiveness

Suggestiveness is the third major factor of prophetic style. It involves the elements which contribute to impressiveness, beauty and ease. Imagery, devices for impressiveness, variety, conflict, and rhythm are the elements of suggestiveness to be considered here.

a. Imagery. The graphic utterance of Hosea goes beyond the use of figures of speech. His pictorial language has been classified as visual (98 times), auditory (46 times), gustatory (55 times), olfactory

(6 times), tactual or touch (34 times), kinaesthetic or muscle strain (129 times), and organic or internal (234 times). These categories which are set up in an arbitrary manner may include some pictorial terms which fail to arouse identical universal response. This is especially true of some items which have been included under the classification of organic or internal. However, there can be no dispute regarding the forcefulness or the suggestiveness of his imagery.

Visual images (98) include:

horses; horsemen; sand; numbered; head; sight; breasts; naked; wilderness; find her path; seek; find; nakedness; discover her lewdness in the sight of her lovers; forest; beasts; earrings; jewels; valley; fowls of heaven; creeping things; look to other gods; image; sacrifice; ephod; teraphim; fishes of the sea; stocks; tops of mountains; hills; oaks; poplars; elms; shadow; large place; not hid; face; moth; saw his sickness; saw his wound; in his sight; morning; rain; latter and former rain; morning cloud; early dew; light that goeth forth; troops of robbers; wait for a man; seen an horrible thing; iniquity discovered; before my face; gray hairs here and there; an eagle; calf; stalk; a vessel; a wild ass alone by himself; multitude; watchman; like a bird; a pleasant place; goodly images; written to him; as hemlock in the furrows; calves of Beth-aven; a present; cover us; foam on the water; heifer; fair neck; graven images; consume his branches; exalt him; as a dove; multiplied visions; altars as heaps in the furrows; molten images; chaff driven with the whirlwind; as a leopard by the way will I observe them; his sin is hid; repentance hid from mine eyes; pleasant vessels; grow as the lily; branches spread; beauty as the olive tree; revive as the corn; grow as the vine; green fir tree.

Auditory imagery (46) contributes suggestiveness. For example:

call; God said; appoint; say; speak comfortably [tenderly]; sing; call me Ishi [husband]; call Baali; take away out of her mouth; betroth thee; I will hear; they shall hear; earth shall hear; hear Jezreel; hear the word of the Lord; swearing; lying; reprove; heed the Lord; ask counsel; staff declareth; swear; hearken; rebuker; testify; blow the cornet; trumpet; cry aloud; day of rebuke; words of my mouth; lies; call unto me; testifieth to his face; spoken lies; cried unto me; howled; cry; swearing falsely; making a covenant; counsel; tumult; called my son out of Egypt; roar like a lion; spoken by prophets; spake trembling; I have heard him.

Gustatory (taste) images are used 55 times. They are:

dry land; thirst; bread; water; drink; corn; wine; oil; feast days;

vines; fig trees; eat them; vineyards; love flagons of wine; eat and not have enough; feed them as a lamb; sour; devour; portions; rage of their tongue; thy mouth; bud shall yield no meal; yield; swallow it up; eat flesh; feed them; eat unclean things; wine offerings; bread of mourners; feast of the Lord; grapes in the wilderness; empty vine; eaten the fruit of lies; laid meat unto them; devour their branches; feed on wind; land of great drought; according to their pasture they were filled; devour like a lion; dry spring; dried up fountain; fruit found (wine; corn; and oil are found most frequently).

Olfactory (smell) imagery is least frequently employed (6):

incense; burn incense (twice); rottenness; burnt offerings; scent as the wine of Lebanon.

Tactual (touch) imagery (34) includes:

gathered together; wool; thorns; silver; gold; mine hand; rewards; decked herself; play the harlot; separated with whores; joined; wind hath bound her up in her wings; tear; torn; smitten; bind us up; oven heated; burneth; fire; hot; nettles shall possess them; thorns shall be in their tabernacles; thistle; taking them by the arms; drew them with cords; take off the yoke; tremble as a bird; took by the heel; kiss; wild beast shall tear; east wind shall come.

Kinaesthetic or muscle strain images (129) are as follows:

go; take; departing; break the bow; take away; took; save; bow; sword; battle; measured; come up; strip; set; go after; give; hedge; make a wall; follow; overtake; return; prepared for Baal; recover; given; deliver her; destroy; bring; come up from Egypt; break the sword; lie down safely; sow; bought; controversy; stealing; break out; strive; fall; they sacrifice; slideth; snare; net; frame their doings; turn; withdrawn; remove the bound; pour out my wrath; broken in judgment; walked; sent; go away; raise us up; hewed them; work iniquity; thief cometh in; beset about; lie in wait; sleepeth all night; mixed himself; cake not turned; spread my net; bring them down; chastise them; fled from me; assemble; bound; deceitful bow; cast off; pursue; cut off; workman made it; broken in pieces; sown the wind; reap the whirlwind; burden; buildeth temples; multiplied fenced cities; cornfloor; winepress; gather them up; snare of the fowler; fly away; depart from them; planted; drive them out; break down altars; wanders; spoil their images; judgment springeth up; high places; fall on us; stood; overtake them; bind themselves in two furrows; tread; ride; plow; break clods; reap; break up fallow ground; mighty men; fortresses shall be spoiled; bent to backsliding; follow after east wind; oil is carried; prevailed; wait on God; balances of deceit; labors; fled; served; kept sheep; craftsmen; breaking forth; ride upon horses.

Organic (internal) imagery (234) is most popular with Hosea:

whoredom (14 times); conceived; bare; born; avenge blood; weaned; sons; plead; wife; husband; brothers; sisters; mother; children; adulteries; slay; mirth; new moons; sabbaths; solemn feasts; harlot; shamefully; lovers (5 times); forgot; allure; door of hope; youth; remembered; make covenant; know; my people; my God; go love; beloved; friend; adultress; love of the Lord; abide; king; prince; goodness; fear; latter days; inhabitants; truth; mercy; knowledge of God; they increased; killing; committing adultery; blood toucheth blood; mourn; the land; dwelleth; languish; destroy thy mother; people destroyed; lack of knowledge; rejected knowledge; reject thee; forgotten; thy God; forget thy children; glory changed to shame; punish them; reward them; take away the heart; understand; liveth; backsliding heifer; shame; love; ashamed; judgment; slaughter; defiled; pride; dealt treacherously; begotten strange children; desolate; oppressed; heal; cure; wound; as a lion; as a young lion; revive us; live; slain; transgressed the covenant; polluted with blood; murder in the way; commit lewdness; set a harvest; captivity; commit falsehood; robbers spoil without; in their hearts; I remember all their wickedness; devoureth his strength; knoweth it not; silly dove without heart; rebel against me; strengthened; imagine mischief; derision; covenant; law; anger is kindled; innocency; pleasure; hired lovers; sorrow; devour the palaces; rejoice not; joy; dwell; bread for their soul; solemn day; destruction; counted as a strange thing; pleasing unto him; bury them; days of visitation are come; recompense; prophet is a fool; spiritual man is mad; the great hatred; hatred in the house; deeply corrupted; womb; conception; bereave them; rain righteousness; mother dashed in pieces upon her children; a child; bands of love; how shall I give thee up; my heart is turned within me; repentings are kindled together; execute the fierceness of mine anger; ruleth with God; faithful with the saints; keep mercy and judgment; God of hosts; rich; loves to oppress; substance; vanity; preserved; provoked to anger most bitterly; leave his blood upon him; his reproach shall return; offended; died; no savior beside me; heart was exalted; a bear bereaved; wrath; sorrows of travailing woman; unwise son; power of the grave; ransom them; redeem from death; thy plagues; infants dashed in pieces; women with child ripped up; receive graciously; render; fatherless find mercy; heal their backsliding; love freely; anger turned away; cast forth his roots as Lebanon; dwell under his shadow.

Hosea's style is heightened by his graphic language. His imagery adds to the emotional impact of his own excited speaking. He uses common images which will elicit a response which is nearly universal. He uses the following images which are common in the experience of mankind for a total of 124 times:

wife; whoredom; conception; birth; blood; house; valley; battle; son; daughter; sand; land; brethren; sisters; mother; husband; adultery; breasts; strip naked; wilderness; dry land; thirst; bread; water; drink; thorns; wall; paths; lovers; beasts; fowl; fishes; creeping things; earth; heavens; wine; children; killing; mountains; hills; heifer; lamb; sour; wind; ear; face; fall; flocks; trumpet; moth; rottenness; sickness; wound; heal; tear; morning; dew; rain; cloud; light; harvest; night; fire; gray hairs; dove; net; snare; beds; arms; tongue; eagle; whirlwind; sow; reap; stalk; bud; yield; swallow; burden; devour; feed them; dwell; mourners; bury; mad; hatred; watchman; shame; miscarrying womb; dry breasts; root dried up; bear no fruit; empty vine; field; foam upon water; bind; fair neck; tumult; meat; branches; bent; walk; tremble; carry; wept; hand; visions; vanity; heaps; smoke; drought; pasture; travailing woman; infants; women with child; lily; smell; grow; scent.

With this diversity of imagery which arouses universal response Hosea is assured that his suggestive style will hold the attention of any audience.

b. Devices for impressiveness. Hosea employs many figures of speech. "He made more use of similes and metaphors than any other Old Testament writer."[1] The latter parts of his book especially, "abound with skillfully devised figures of speech."[2] However, "such accumulations of figures, unexplained and isolated, tend to obscurity."[3]

Among his peculiar words and unusual constructions which give variety and contribute to the ease of listening are paronomasias: shoot (tremach) brings no fruit (kemach) (8:7); altars in Gilgal are as "heaps of stones" (gallim) (12:11); Beth-el, "the house of God," has become Beth-aven, "the house of vanity" (10:5). Chiasm, while not common, is used (4:4, 9, 3d and e; 5:3a, b; 7:7b, c; 10:14a, b) and assonance is found several times (2:7; 3:4; 4:1, 16a; 5:1; 8:7b; 9:6b; 10:1-2; 9:15).

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[1]Wolfe, Meet Amos and Hosea, p. 152.

[2]Ibid.

[3]Deane, op. cit., p. x.

Hosea uses asyndeton, the figure of speech which omits connectives, more frequently than any other old Testament book (2:13-14; 4:6e, 7, 10-11, 18; 5:6, 8, 10-11, 15; 6:3, 10; 7:12, 16; 9:6-7, 9, 15; 10:1, 2b, 6, 11b, 13; 11:4).

While some of Hosea's figures of speech are designed for emphasis his figures also constitute an important element of his beauty and grace. Figurative speech is used throughout; some sections reach the level which frequently has been called the sublime style in rhetoric. For instance, there is considerable suggestiveness in the following:

> Ephraim also is like a silly dove without heart:
> they call to Egypt, they go to Assyria.
> When they shall go, I will spread my net upon them;
> I will bring them down as the fowls of the heaven;
> I will chastise them, as their congregation hath heard.
> For they have sown the wind, and they shall reap the whirlwind:
> it hath no stalk: the bud shall yield no meal:
> if so be it yield, the strangers shall swallow it up.
> And Ephraim is as an heifer that is taught,
> and loveth to tread out the corn;
> but I passed over upon her fair neck:
> I will make Ephraim to ride;
> Judah shall plow, and Jacob shall break his clods.
> Sow to yourselves in righteousness, reap in mercy;
> break up your fallow ground: for it is time to seek the Lord,
> till he come and rain righteousness upon you.
> Ye have plowed wickedness, ye have reaped iniquity;
> ye have eaten the fruit of lies;
> because thou didst trust in thy way,
> in the multitude of thy mighty men.
> Though he be fruitful among his brethren,
> an east wind shall come,
> the wind of the Lord shall come up from the wilderness,
> and his spring shall become dry,
> and his fountain shall be dried up:
> he shall spoil the treasure of all pleasant vessels (7:11-12; 8:7; 10:11, 13; 13:15).

The elements of ease are so persistently combined with the elements of vividness by Hosea that frequently the phrases or figures which are most commonly considered the best examples of poetic beauty are also graphic specimens of the thrust and energy of the book.

It will be noted that there is more than gentle suggestiveness in the following examples:

> For I will be unto Ephraim as a lion,
> and as a young lion to the house of Judah:
> I, even I, will tear and go away;
> I will take away, and none shall rescue him.
> The high places also of Aven, the sin of Israel, shall be destroyed:
> the thorn and the thistle shall come up on their altars;
> and they shall say to the mountains, Cover us;
> and to the hills, Fall on us.
> Therefore I will be unto them as a lion:
> as a leopard by the way will I observe them:
> I will meet them as a bear that is bereaved of her whelps,
> and I will rend the caul of their heart,
> and there will I devour them like a lion:
> the wild beast shall tear them (5:14; 10:8; 13:7-8).

Similes (71) are (figures using "as" or "like"):

as the sand of the sea; as in the day that she was born; as a wilderness; like a dry land; as in the days of her youth; as when she came up out of the land of Egypt; as they that strive with the priest; like people, like priest; as a backsliding heifer; like them that remove the bound; like water; as a moth; as rottenness; as a lion; as a young lion; as the morning; as the rain; as the latter and former rain; as a morning cloud; as the early dew; as the light that goeth forth; like men; as troops of robbers; as an oven heated; like an oven; as a flaming fire; hot as an oven; like a silly dove; as the fowls of the heaven; like a deceitful bow; as an eagle; as a vessel; as a strange thing; as other people; as the bread of mourners; as in the days of Gibeah; like grapes in the wilderness; as the firstripe in the fig tree; fly away like a bird; as Tyrus; as hemlock in the furrows; as the foam upon the water; as an heifer that is taught; as Shalman; as they that take off the yoke; as the dew; grow as the lily; cast forth his roots as Lebanon; as the olive tree; as Lebanon; revive as the corn; grow as the vine; scent as the wine of Lebanon; like a green fir tree.

Metaphors (112) include the following:

the land hath committed great whoredom; departing from the Lord; break the bow; one head; hedge up thy way; make a wall; find her paths; a forest; valley of Achor for a door of hope; covenant with the beasts of the field; with the fowls of heaven; with the creeping things of the ground; break the bow and the sword and the battle out of the earth; betroth thee to me forever; I will hear the heavens; they shall hear the earth; earth shall hear the corn and the wine and the oil; I will sow her unto me; my people; my God; according to the love of the Lord toward the children of Israel; look to other gods; love flagons of wine; seek the Lord; a controversy; they break out; blood toucheth blood; joined to idols; a snare; a net spread; Ephraim saw

his sickness; Judah saw his wound; could not heal you; cure you of your wound; I will tear and go away; he hath torn; he will heal us; he hath smitten; he will bind us up; he will revive us; he will raise us up; his going forth is prepared; hewed them by the prophets; slain them by the words of my mouth; polluted with blood; whoredom of Ephraim; Israel is defiled; set an harvest; the thief cometh in; they are before my face; devoured their judges; all kings are fallen; mixed among the people; a cake not turned; strangers have devoured his strength; gray hairs are here and there; testify to his face; spread my net; I have bound and strengthened their arms; sown the wind; reap the whirlwind; Israel is swallowed up; a wild ass alone by himself; hired lovers; the burden of the king; Egypt shall gather them up; Memphis shall bury them; the prophet is a snare; Ephraim is smitten; their root is dried up; an empty vine; their two furrows; sow to yourselves in righteousness; reap in mercy; break up your fallow ground; till he come and rain righteousness; plowed wickedness; reaped iniquity; eaten the fruit of lies; I drew them with cords; bands of love; sword shall abide upon his cities; consume his branches and devour them; tremble from the west; Ephraim feedeth on wind; followeth after the east wind; Lord is his memorial; a merchant; balances of deceit; according to their pasture so they were filled; rend the caul of their hearts; iniquity is bound up; sin is hid; sorrows of a travailing woman shall come; an unwise son; redeem from death; his spring shall become dry; his fountain shall be dried up; render the calves of thy lips; his branches shall spread; dwell under his shadow; from me is thy fruit found; the ways of the Lord; the just shall walk in them; transgressors shall fall therein.

Hosea elevates his style by the use of imagery, figures, and suggestive language. Comparisons by simile and by metaphor are both frequent and effective.

Personification is found in the book of Hosea as follows:

their staff declareth unto them; the wind hath bound her up in her wings; the pride of Israel doth testify to his face; Ephraim is oppresed and broken in judgment because he willingly walked after the commandment; thy calf hath cast thee off; Israel hath forgotten his Maker; and buildeth temples; Judah hath multiplied fenced cities; I will send a fire upon his cities; say to the mountains, Cover us; say to the hills, Fall on us; make Ephraim to ride; Judah shall plow; Jacob shall break his clods; when Israel was a child; I called my son; I taught Ephraim to go; O death, I will be thy plagues; O grave, I will be thy destruction; she hath rebelled; the work of our hands; ye are our gods.

Questions are used rhetorically (16 times) by Hosea as follows:

O Ephraim, what shall I do unto thee?
O Judah, what shall I do unto thee?
How long will it be ere they attain to innocency?

What will ye do in the solemn day,
and in the day of the feast of the Lord?
Give them, O Lord: what wilt thou give?
What then should a king do to us?
How shall I give thee up, Ephraim?
How shall I deliver thee, Israel?
How shall I make thee as Admah?
How shall I set thee as Zeboim?
Is there iniquity in Gilead?
Where is there any other that may save thee in all thy cities?
and thy judges of whom thou saidst, Give me a king and princes?
Ephraim shall say, What have I to do any more with idols?
Who is wise, and he shall understand these things?
Prudent and he shall know them?

c. Variety. Hosea achieves variety in his use of nouns, verbs, imagery, figures of speech, names, sentence structure, length, and form. An outstanding example of his variety is found in the fact that the prophet's charges of disloyalty are expressed with 157 variations as listed above (pp. 107-08).

His variety is combined with intensity. Personal experience, group experience, social mores, violations of trust, sex stimulation, appeals to individual integrity, and native desires all combine to maintain the attention of the audience. These various elements contribute to the suggestive overtones which are found in the words of Hosea.

Variety and change of pace heighten interest. He speaks as one seeking sympathy, then he turns quickly with staccato-like bursts to bombard the listeners who are now in rapt attention. He amplifies as he accuses, then he invites; he enumerates, then he terminates with a vicious threat; he warns, then he shifts to a pleading for Israel's return; he weeps, then he shouts of doom; he remembers a glorious past, then he points to bright prospects; he castigates, then he pleads; he whispers, then he thunders. He feels so deeply that he sees no need for explanation. He rushes from one hasty sketch to another. His mind

leaps from one undeveloped thought to another. His abrupt, obscure style, sententious and unrounded, his swift transitions, his fragmentary figures--all of these combine to thwart a full understanding of his message today.

Sentence variety is another element of the prophet's suggestiveness. He uses a few simple sentences, but his cumulative compound sentences seldom extend beyond one verse. Declarative sentences predominate, but there are examples of exclamation (3) and interrogation (16). Instances of suggestive parallelisms giving variety follow:

(a) antithesis:

They shall go with their flocks and with their herds to seek the Lord;
but they shall not find him; he hath withdrawn himself from them.
For I desired mercy, and not sacrifice;
and the knowledge of God more than burnt offerings.
But they like men have transgressed the covenant:
there have they dealt treacherously against me.
I have written unto him the great things of my law,
but they were counted as a strange thing.
They shall not dwell in the Lord's land;
but Ephraim shall return to Egypt,
and they shall eat unclean things in Assyria.
When Ephraim spake trembling, he exalted himself in Israel;
but when he offended in Baal, he died.
O Israel, thou hast destroyed thyself;
but in me is thine help.
For the ways of the Lord are right,
and the just shall walk in them:
but the transgressors shall fall therein (5:6; 6:6-7; 8:12; 9:3; 13:1-9; 14:9c, d, e).

(b) repetition:

I will punish them for their ways,
and reward them their doings.
He hath torn, and he will heal us;
he hath smitten, and he will bind us up.
Strangers have devoured his strength, and he knoweth it not:
yea, gray hairs are here and there upon him, yet he knoweth not.
Israel served for a wife, and for a wife he kept sheep.
Therefore they shall be as the morning cloud,
and as the early dew that passeth away,
as the chaff that is driven with the whirlwind out of the floor,
and as the smoke out of the chimney.

I will ransom them from the power of the grave;
I will redeem them from death:
O death, I will be thy plagues;
O grave, I will be thy destruction.
Who is wise, and he shall understand these things?
prudent, and he shall know them (4:9b; 6:1; 7:9; 12:12; 13:3, 14; 14:9a, b)?

(c) Progression (cumulative parallelism):

For they shall eat, and not have enough:
they shall commit whoredom, and shall not increase:
because they have left off to take heed to the Lord.
They sacrifice upon the tops of the mountains,
and burn incense upon the hills,
under oaks and poplars and elms,
because the shadow thereof is good:
therefore your daughters shall commit whoredom,
and your spouses shall commit adultery.
The princes of Judah were like them that remove the bound:
therefore I will pour out my wrath upon them like water.
Ephraim is oppressed and broken in judgment,
because he willingly walked after the commandment.
For I will be unto Ephraim as a lion,
and as a young lion to the house of Judah:
I, even I, will tear and go away;
I will take away, and none shall rescue him.
They have deeply corrupted themselves, as in the days of Gibeah:
therefore he will remember their iniquity, he will visit their sins.
Sow to yourselves in righteousness, reap in mercy;
break up your fallow ground: for it is time to seek the Lord,
till he come and rain righteousness upon you.
Ye have plowed wickedness, ye have reaped iniquity;
ye have eaten the fruit of lies:
because thou didst trust in thy way,
in the multitude of thy mighty men (4:10, 13; 5:10-11, 14-15; 9:9; 10:12-13).

d. Conflict. Hosea uses the element of conflict with rare effectiveness. His controversy arouses interest. The conflicting emotions which seem to struggle for supremacy within his speech hold the attention. There is the element of conflict throughout the book as knowledge grapples with ignorance, as morality is pitted against immorality, as Jehovah worship is threatened by Baal worship, as loal love is matched against infidelity, as divine love is against human lust.

> The story in chapter two is a fusion of Hosea's and the Lord's experiences, in which anger and vengeance are in conflict with yearning, love, and reconciliation. Hosea had entered deeply into the feelings of God, His disappointment and anger, His outraged love and desire for vengeance. His own suffering had made him capable of suffering with God for Israel, all the more so because he also loved Israel passionately. There was, then, a double, inextricably interwoven conflict in Hosea's heart. As it continued, God's love for Israel triumphed over His anger. Hosea learned that God loved Israel still and that He would take her again into His loving relationship (2:14 ff.); and that Hosea too must love his wife in spite of her unfaithfulness. For his life with Gomer was to be symbolic of God's life with Israel (3:1 ff.). It was not for his own sake nor for the training of his wife but for the sake of Israel that Hosea had to undergo this suffering--in the service of God.[1]

e. Rhythm. Hosea employs rhythmical elements which contribute to the ease of his style. His rhythm, on the whole, is inferior to that of the book of Amos because of a halting, broken movement, but some portions of Hosea's work are considered by some scholars to be equal to any part of the book of Amos.[2] Several isolated verses have unusual lyric beauty; longer passages noted especially for their rhythm are found in the ninth and thirteenth chapters.

> Rejoice not, O Israel, for joy, as other people:
> for thou hast gone a whoring from thy God,
> thou hast loved a reward upon every cornfloor.
> The floor and the winepress shall not feed them,
> and the new wine shall fail in her.
> They shall not dwell in the Lord's land;
> but Ephraim shall return to Egypt,
> and they shall eat unclean things in Assyria.
> They shall not offer wine offerings to the Lord,
> neither shall they be pleasing unto him:
> their sacrifices shall be unto them as the bread of mourners;
> all that eat thereof shall be polluted:
> for their bread for their soul shall not come
> into the house of the Lord.
> What will ye do in the solemn day,
> and in the day of the feast of the Lord?
> For, lo, they are gone because of destruction:
> Egypt shall gather them up, Memphis shall bury them:

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[1]Bewer, op. cit., p. 38.

[2]Harper, op. cit., p. clxxii.

the pleasant places for their silver,
nettles shall possess them:
thorns shall be in their tabernacles.
The days of visitation are come,
the days of recompence are come;
Israel shall know it:
the prophet is a fool, the spiritual man is mad,
for the multitude of thine iniquity, and the great hatred.
The watchman of Ephraim was with my God:
but the prophet is a snare of the fowler in all his ways,
and hatred in the house of his God.
They have deeply corrupted themselves,
as in the days of Gibeah:
therefore he will remember their iniquity,
he will visit their sins.
When Ephraim spake trembling,
he exalted himself in Israel;
but when he offended in Baal, he died.
And now they sin more and more,
and have made them molten images of their silver,
and idols according to their own understanding,
all of it the work of craftsmen:
they say of them, Let the men that sacrifice kiss the calves.
Therefore they shall be as the morning cloud,
and as the early dew that passeth away,
as the chaff that is driven with the whirlwind out of the floor
and as the smoke out of the chimney.
Yet I am the Lord thy God from the land of Egypt,
and thou shalt know no god but me:
for there is no saviour beside me.
I did know thee in the wilderness,
in the land of great dreught.
According to their pasture, so were they filled;
they were filled, and their heart was exalted;
therefore have they forgotten me.
Therefore I will be unto them as a lion:
as a leopard by the way will I observe them:
I will meet them as a bear
that is bereaved of her whelps,
and I will rend the caul of their heart,
and there will I devour them like a lion:
the wild beast shall tear them.
O Israel, thou hast destroyed thyself;
but in me is thine help (9:1-9; 13:1-9).

Some statements which are made by Hosea are of sufficient beauty and force to become perpetual proverbs. For instance, "like people, like priest" (4:9); "they sow the wind, and they shall reap the whirlwind" (8:7); and "whoredom and new wine take away the heart" (4:11), which has

been changed into "women and wine."[1]

(4) Summary of Style

"It is now generally accepted that the prophetical books of the Old Testament are composed of rhythmic utterances, biographical prose, and autobiographical prose. In Hosea the second type is illustrated in ch. 1; the third type in ch. 2."[2] Rhythmic utterances are compiled in the last eleven chapters (4-14).

Clarity is aided by a thorough knowledge and understanding of the ideas presented, by discerning word selection, by simplicity of sentence structure, by use of examples and illustrations, and by logical sequence of some ideas from cause to effect. His clarity is impaired by the use of many isolated figures, by the lack of transitions from one big idea to another, by frequent failure to indicate change of speakers, by possible omissions of some original material, by words of questionable meaning, by the lack of organization into logical units, and by lack of amplification regarding some ideas. But despite these limitations the intent of Hosea's message to a wayward people is clear. There may be unexplained changes of person, anomalies of gender, number, and construction, but despite all obscurities Hosea transmits his ideas clearly enough to be understood.

Energy in the style of Hosea is accomplished by word choice, sentence structure, analogy, illustrations, allusions, personal pronouns, verbs, suspense, climax and movement. The force of these factors is implemented by the emotional drive of the speaker and the impact of the subject matter he uses.

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[1]Orchard, op. cit., p. 82.

[2]J. Mauchline, "Hosea Introduction," The Interpreter's Bible, VI, 553.

Suggestiveness is a major factor of this prophet's style. Imagery abounds (568 examples are listed); universal figures (124) are employed; similes (71) and metaphors (112) show comparisons; personifications (21) make his speech impressive; questions (16) give listening ease; variety of words and sentences is universal; conflict and rhythm enhance the interest of the audience.

3. The Appeals

Hosea often is considered to be a prophet who has a traumatic experience which transports him to a highly emotional state of mind. Consequently his appeals are usually viewed as melodramatic, grossly emotional. Hosea is sensitive; the entire book has emotional overtones, but he also addresses the understanding. He treats the subject of "knowledge" with insight.

> The prophet, from beginning to end, has in mind the hopeless condition of his people; he exhorts, laments, warns, pleads, denounces, promises--in fact, uses every possible method of persuasion--in order that he may win the people back to a pure and acceptable service of their God [Italics mine.].[1]

(1) Logic

Logical appeal is employed by Hosea when he emphasizes causal relationships. He reminds the people of their past, urging them to remember and to direct their lives according to the knowledge which they have. Ephraim (Israel) is a silly pigeon without understanding. They do not use their little bird brain, but "they call to Egypt" and "they go to Assyria" (7:11).

(2) Authority

Appeal to authority by Hosea includes his speaking for Jehovah

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[1]Eiselen, op. cit., p. 355.

in the first person (I, me, my 207 times), historical reference, and literary reference to the books of Moses. From the books of Genesis, Joshua, and Judges, Hosea draws historical incidents which he feels are worthy of note. He refers to several: the story of Jacob (12:3-4, 12), wanderings in the wilderness (13:5), the exodus (12:9, 13), the destruction of Sodom and other cities (11:8), Achor (2:15), Gibeah (10:9), and Baal-peor (9:10). These incidents remind the people of their heritage and of the authority Jehovah has exerted in past centuries.

A milder form of this appeal to authority is found in his literary references which include parallelisms of idiom and language found in both Hosea and the Pentateuch.

I have written to him the great things of my law,
but they were counted as a strange thing (8:12).
whoredoms (1:2 and Lev. 20:5)
children of Israel as sand of sea (1:10 and Gen. 22:17; 32:12)
eat up the sin offering of my people (4:8 and Lev. 6:17)
eat and not have enough (4:10 and Lev. 26:26)
Israel, my son (11:1 and Ex. 4:22)
go with flocks and herds to seek God (5:6 and Ex. 10:9)
Baalim removed and forgotten (2:17 and Ex. 23:13)
"we shall live in his sight" (6:2 and Gen 17:18)
the Lord is a memorial (12:5 and Ex. 3:15)
"bread for mourners" (4:4 and Deut. 26:14)
made to dwell in tabernacles (12:9 and Lev. 23:43)
return to Egypt (8:13 and Deut. 28:68)
Israel found in wilderness (9:10 and Deut. 32:10).

The appeal to authority is used because Hosea loves and because Jehovah loves. Love itself is possessive and protective, but yet unselfishly concerned. Love, therefore, exerts authority over the beloved for the welfare of the beloved. Jehovah loves his people. Therefore, he assails the human will in order to protect man from all future ill and to shelter him, as the beloved of Jehovah, in the fellowship of a select society, where communion both with God and with other men will be based upon the highest ethical love-relationship.

(3) Ethos

The ethos of Hosea as a speaker is aided by his long tenure as a prophet. His prolonged speaking career (ultimately 60-65 years) as an ambassador at large for Jehovah increases the influence of his personality and his reputation whenever Hosea addresses an audience. However, the intelligence of a man who is so lenient with a woman who has disgraced him must be seriously questioned by every adult listener. He may demonstrate some elements of character by his soft attitude of long-suffering, but no Hebrew can be impressed favorably by his strength or stature as a man when he violates the mores of society by letting Gomer go unpunished. Proofs of Hosea's goodwill are not obvious at once to his contemporaries, either, except that there is no personal gain apparent for a prophet who spends his time and his energies proclaiming such a message to his countrymen.

(4) Emotion

Emotion is the basis of persuasion for Hosea. He has had an emotional experience and he comes before his audience with an emotional message. There are 36 verses which are positive appeals based upon faith and 162 verses which contain negative appeals based upon fear. His emotional appeals in the order of their frequency are: guilt (74 verses), security (38 verses), suffering (33 verses), satisfaction (18 verses), indignation (13 verses), integrity (10 verses), sympathy (6 verses), failure (4 verses), and success (2 verses). Table 3 below shows the distribution of emotional appeals in the book of Hosea.

TABLE 3

THE EMOTIONAL APPEALS OF HOSEA

Chapter	1	2	3	4	5	6	7	8	9	10	11	12	13	14	Total verses
Positive or Appeals to Faith															
Sympathy		4									2				6
Satisfaction	1	7				3				1	1			5	18
Success	2														2
Integrity			1			2					2	4		1	10
Total Positive Appeals															36
Negative or Appeals to Fear															
Indignation		12						1							13
Suffering				6	9			1	6	5	1		5		33
Failure									4						4
Guilt	1		1	14	3	6	14	7	5	7	5	5	4	2	74
Security	4		1		3	1	4	6	3	2	2	5	6	1	38
Total Negative Appeals															162

a. Guilt. Hosea appeals to the conscience of the people with his most frequent appeal--guilt (74 verses). He cites Israel's advantages, giving examples of their ingratitude and guilt.

Hear the word of the Lord,
ye children of Israel:
for the Lord hath a controversy
with the inhabitants of the land,
because there is no truth, nor mercy,
nor knowledge of God in the land.
By swearing, and lying, and killing,
and committing adultery, they break out,
and blood [violence] toucheth blood.
They eat up [on] the sin of my people,
and they set their heart on their iniquity.
And there shall be, like people, like priest:
and I will punish them for their ways,
and reward them for their doings.
For they shall eat, and not have enough:
they shall commit whoredom, and not increase;
because they have left off to take heed to the Lord.
Whoredom and wine and new wine take away the heart.
My people ask counsel at their stocks [idols],
and their staff declareth unto them:
for the spirit of whoredoms hath caused them to err,
and they have gone a whoring from under their God.
They sacrifice upon the tops of the mountains,
and burn incense upon the hills,
under oaks and poplars and elms,
because the shadow thereof is good:
therefore your daughters shall commit whoredom,
and your spouses [shall] commit adultery.
I will not punish your daughters when they commit whoredom,
nor your spouses [brides] when they commit adultery:
for [the people R. V.] themselves are separated with whores,
and they sacrifice with harlots.
Though thou, Israel, play the harlot,
yet let not Judah offend;
and come not ye unto Gilgal,
neither go ye up to Beth-aven,
nor swear, The Lord liveth.
For Israel slideth back as a backsliding heifer:
now the Lord will feed them as a lamb in a large place.
Ephraim is joined to idols: let him alone.
Their drink is sour: they have committed whoredom continually:
her rulers with shame do love, Give ye.
The wind hath bound her up in her wings,
and they shall be ashamed because of their sacrifices (4:1-2, 8-14a; 4:15-19).

b. Security. Appeal to security ranks second (38 verses).

Hosea's threats are clothed in many different forms.

Hear ye this, O priests;
and hearken, ye house of Israel;
and give ye ear, O house of the king;
for judgment is toward you,
because ye have been a snare on Mizpah,
and a net spread upon Tabor.
And the revolters are profound to make slaughter,
though I have been a rebuker of them all.
They shall go with their flocks
and with their herds to seek the Lord;
but they shall not find him;
he hath withdrawn himself from them.
They sacrifice flesh for the sacrifices of mine offerings,
and eat it; but the Lord accepteth them not;
now will he remember their iniquity, and visit their sins:
they shall return to Egypt.
For Israel hath forgotten his Maker, and buildeth temples;
and Judah hath multiplied fenced cities:
but I will send a fire upon his cities,
and it shall devour the palaces thereof.
All their wickedness is in Gilgal:
for there I hated them:
for the wickedness of their doings
I will drive them out of mine house,
I will love them no more:
all their princes are revolters.
Ephraim is smitten, their root is dried up,
they shall bear no fruit: yea, though they bring forth,
yet will I slay even the beloved fruit of their womb.
My God will cast them away,
because they did not hearken unto him:
and they shall be wanderers among the nations.
They shall walk after the Lord: He shall roar like a lion:
when he shall roar, then the children shall tremble from the west.
They shall tremble as a bird out of Egypt,
and as a dove out of the land of Assyria:
Set the trumpet to thy mouth.
He shall come as an eagle against the house of the Lord,
because they have transgressed my covenant,
and trespassed against my law.
Asshur shall not save us;
we will not ride upon horses:
neither will we say any more
to the work of our hands,
Ye are our gods:
for in thee the fatherless findeth mercy (5:1-2, 6; 8:13-14;
9:15-17; 8:1; 14:3).

c. Suffering. Suffering may be physical or mental; it may involve the individual or his family. This appeal, based upon fear, ranks third in frequency (33 verses) among Hosea's emotional appeals. Some examples of threatened suffering follow.

> Therefore shall the land mourn,
> and every one that dwelleth therein shall languish,
> with the beasts of the field, and with the fowls of heaven;
> yea, the fishes of the sea also shall be taken away.
> Therefore shalt thou fall in the day,
> and the prophet also shall fall with thee in the night,
> and I will destroy thy mother.
> My people are destroyed for lack of knowledge:
> because thou hast rejected knowledge,
> I will also reject thee, that thou shalt be no priest to me:
> seeing thou hast forgotten the law of thy God,
> I will also forget thy children.
> As they were increased, so they sinned against me:
> therefore will I change their glory into shame.
> They have dealt treacherously against the Lord:
> for they have begotten strange children:
> now shall a month devour them with their portions.
> Ephraim shall be desolate in the day of rebuke:
> among the tribes of Israel have I made known that which shall surely be.
> The princes of Judah were like them that remove the bound:
> therefore I will pour out my wrath upon them like water.
> Therefore will I be unto Ephraim as a moth,
> and to the house of Judah as rottenness.
> When Ephraim saw his sickness, and Judah saw his wound,
> then went Ephraim to the Assyrian, and sent to king Jareb:
> yet could he not heal you, nor cure you of your wound.
> For I will be unto Ephraim as a lion,
> and as a young lion to the house of Judah:
> I, even I, will tear and go away;
> I will take away, and none shall rescue him.
> Israel is swallowed up:
> now shall they be among the Gentiles as a vessel wherein is no pleasure.
> Though they bring up their children, yet will I bereave them,
> that there shall not be a man left:
> yea, woe also to them when I depart from them!
> Ephraim, as I saw Tyrus, is planted in a pleasant place:
> but Ephraim shall bring forth his children to the murderer.
> The high places also of Aven, the sin of Israel, shall be destroyed:
> the thorn and the thistle shall come up on their altars;
> and they shall say to the mountains, Cover us;
> and to the hills, Fall on us.
> Therefore shall a tumult arise among thy people,
> and all thy fortresses shall be spoiled,
> as Shalman spoiled Beth-arbel in the day of battle:
> the mother was dashed in pieces upon her children (4:3, 5-7;
> 5:7, 9-10, 12-14; 8:8; 9:12-13; 10:8, 14).

d. Satisfaction. Appeals to satisfaction in general terms are based upon faith. This type of appeal is in 18 verses of the book of Hosea where it turns from an emphasis upon purely physical elements to the vague hope for total well-being.

> For I will take away the names of Baalim out of her mouth,
> and they shall no more be remembered by their name.
> And in that day will I make a covenant for them
> with the beasts of the field,
> and with the fowls of heaven,
> and with the creeping things of the ground:
> and I will break the bow and the sword
> and the battle out of the earth,
> and will make them to lie down safely.
> And I will betroth thee unto me for ever;
> yea, I will betroth thee unto me in righteousness,
> and in judgment, and in lovingkindness, and in mercies.
> I will even betroth thee unto me in faithfulness:
> and thou shalt know the Lord.
> And it shall come to pass in that day,
> I will hear, saith the Lord,
> I will hear the heavens,
> and they shall hear the earth;
> And the earth shall hear the corn,
> and the wine, and the oil;
> and they shall hear Jezreel.
> And I will sow her unto me in the earth;
> and I will have mercy upon her that had not obtained mercy;
> and I will say to them which were not my people, Thou art my people;
> and they shall say, Thou art my God.
> Come, and let us return unto the Lord:
> for he hath torn, and he will heal us;
> he hath smitten, and he will bind us up.
> After two days will he revive us:
> in the third day he will raise us up,
> and we shall live in his sight.
> Then shall we know,
> if we follow on to know the Lord:
> his going forth is prepared as the morning;
> and he shall come unto us as the rain,
> as the latter and former rain unto the earth.
> Sow to yourselves in righteousness,
> reap in mercy; break up your fallow ground:
> for it is time to seek the Lord,
> till he come and rain righteousness upon you.
> I will heal their backsliding,
> I will love them freely:
> for mine anger is turned away from him.
> I will be as the dew unto Israel:
> he shall grow as the lily,

and cast forth his roots as Lebanon.
His branches shall spread,
and his beauty shall be as the olive tree,
and his smell as Lebanon.
They that dwell under his shadow shall return;
they shall revive as the corn, and grow as the vine:
the scent thereof shall be as the wine of Lebanon.
Ephraim shall say, What have I to do any more with idols?
I have heard him, and observed him:
I am like a green fir tree.
From me is thy fruit found (2:17-23; 6:1-3; 10:12; 14:4-8).

e. Indignation. Hosea appeals to indignation (13 verses) more than the other prophets, Amos and Micah. He tries to arouse the audience by getting them involved emotionally. This emotional involvement is similar to the yes-response technique which was used by Amos when he led his audience to condemn the behavior of other nations before he spoke of Judah or of Israel. Hosea prefaces his major appeals to indignation with the account of the children's pleading with their mother; then he swiftly shifts to the husband's viewpoint.

. . . she is not my wife, neither am I her husband:
let her therefore put away her whoredoms out of her sight,
and her adulteries from between her breasts;
Lest I strip her naked,
and set her as in the day that she was born,
and make her as a wilderness,
and set her like a dry land,
and slay her with thirst.
And I will not have mercy upon her children;
for they be the children of whoredoms.
for their mother hath played the harlot:
she that conceived them hath done shamefully:
for she said, I will go after my lovers,
that give me my bread and my water,
my wool and my flax, mine oil and my drink.
Therefore, behold, I will hedge up thy way with thorns,
and make a wall, that she shall not find her paths.
And she shall follow after her lovers,
but she shall not overtake them;
and she shall seek them, but shall not find them:
then shall she say, I will go and return to my first husband;
for then was it better with me than now.
For she did not know that I gave her corn, and wine, and oil,
and multiplied her silver and gold, which they prepared for Baal.
Therefore will I return,

and take away my corn in the time thereof,
and my wine in the season thereof,
and will recover my wool and my flax
given to cover her nakedness.
And now will I discover her lewdness
in the sight of her lovers,
and none shall deliver her out of mine hand.
I will also cause all her mirth to cease,
her feast days, her new moons, and her sabbaths,
and all her solemn feasts.
And I will destroy her vines
and her fig trees, whereof she hath said,
These are my rewards that my lovers have given me:
and I will make them a forest,
and the beasts of the field shall eat them.
And I will visit upon her the days of Baalim,
wherein she burned incense to them,
and she decked herself with her earrings and her jewels,
and she went after her lovers, and forgat me (2:2-13a).

f. Integrity. The appeal to integrity (10 verses) is also used by Hosea more than it is by Amos or Micah.

Afterward shall the children of Israel return,
and seek the Lord their God, and David their king;
and shall fear the Lord and his goodness in the latter days.
For I desired mercy, and not sacrifice;
and the knowledge of God more than burnt offerings.
But they like men have transgressed the covenant:
there have they dealt treacherously against me.
How shall I give thee up, Ephraim?
how shall I deliver thee, Israel?
how shall I make thee as Admah?
how shall I set thee as Zeboim?
mine heart is turned within me,
my repentings are kindled together.
I will not execute the fierceness of mine anger,
I will not return to destroy Ephraim:
for I am God, and not man;
the Holy One in the midst of thee:
and I will not enter into the city.
He took his brother by the heel in the womb,
and by his strength he had power with God:
Yea, he had power over the angel, and prevailed:
he wept, and made supplication unto him:
he found him in Bethel, and there he spake with us;
Even the Lord God of hosts;
the Lord is his memorial.
Therefore turn thou to thy God:
keep mercy and judgment,
and wait on thy God continually.
Who is wise, and he shall understand these things?
prudent, and he shall know them?

for the ways of the Lord are right,
and the just shall walk in them:
but the transgressors shall fall therein (3:5; 6:6-7; 11:8-9
12:3-6; 14:9).

g. Sympathy. Sympathy is a personal characteristic of Hosea and he seeks to awaken this response in his audience. He alone, of the three prophets considered in this study, appeals to human sympathy.

Plead with your mother, plead . . . .
Therefore, behold, I will allure her,
and bring her into the wilderness,
and speak comfortably unto her.
And I will give her her vineyards from thence,
and the valley of Achor for a door of hope:
and she shall sing there, as in the days of her youth,
as in the day when she come up out of the land of Egypt.
And it shall be at that day, saith the Lord,
that thou shalt call me Ishi [my husband];
and shalt call me no more Baali [my lord].
I taught Ephraim also to go,
taking them by their arms;
but they knew not that I healed them.
I drew them with cords of a man, with bands of love:
and I was to them as they that take off the yoke on their jaws,
and I laid meat [before, R. V.] them (2:2a, 14-16; 11:3-4).

h. Failure. Hosea, along with the other prophets, appeals to the fear of failure. He sees the high potential of life and considers it to be his mission to challenge fallen men. He believes that final failure is possible, but that it is not necessary. Therefore, he warns:

The floor and the winepress shall not feed them,
and the new wine shall fail in her.
They shall not dwell in the Lord's land;
but Ephraim shall return to Egypt,
and they shall eat unclean things in Assyria.
They shall not offer wine offerings to the Lord,
neither shall they be pleasing unto him:
their sacrifices shall be unto them as the bread of mourners;
all that eat thereof shall be polluted:
for their bread for their soul
shall not come into the house of the Lord.
What will ye do in the solemn day,
and in the day of the feast of the Lord (9:2-5)?

i. Success. The positive appeal to success which is based upon faith in the future assumes many forms in the sermons of the prophets. Hosea appeals to the desire for national success.

> Yet the number of the children of Israel
> shall be as the sand of the sea,
> which cannot be measured nor numbered;
> and it shall come to pass,
> that in the place where it was said unto them,
> Ye are not my people,
> there it shall be said unto them,
> Ye are the sons of the living God.
> Then shall the children of Judah
> and the children of Israel be gathered together,
> and appoint themselves one head,
> and they shall come up out of the land:
> for great shall be the day of Jezreel (1:10-11).

D. Summary

The book of Hosea reflects the prophet's unhappy home life with the failure of his marriage to Gomer. Hosea's speeches or sermons are inspired by a knowledge of Jehovah's forgiving love which seeks man's return to a faithful love-relationship with his God. Hosea's speaking is influenced by the various elements of his environment--human (both personal and social), historical, political, and religious. The style of his speeches shows clearness, energy, and suggestiveness.

Clearness is evident if the book of Hosea is analyzed according to standards recommended by the authorities on style. He shows an understanding of his main ideas--knowledge, repentance, and sin against love. He selects discerning words (157 different terms) to describe the nation's ungrateful sin against God's provident love. Sentence structure is simple, examples and illustrations are frequent, sequence of ideas is not always clear, transitional material between various parts is lacking, but he repeatedly asserts the logical relationship of present conditions

to their antecedent causes. The behavior of today is often traced to the judgments of tomorrow. While the chief thoughts of Hosea's message are intelligible, there are some obvious limitations to his clarity because of his many figures, his intense emotion, and his sudden transitions.

Energy in the style of Hosea does not depend on any single factor. Force is created by vivid word choice, sentence structure, analogy, illustrations, historical allusions, personal pronouns, verbs, suspense, climax, and progressive movement. The speaker is highly emotional, yet he emphasizes knowledge and understanding. The material used by Hosea also is of a forceful nature. He uses a vigorous style to deal with vital subjects.

Suggestiveness is an important element of Hosea's work. He suggests much that he does not actually say. His 586 images which are listed above indicate the abundance of pictorial language; the 124 universal figures show the scope of his speech; 71 similes and 112 metaphors suggest his comparisons. Personification (21), rhetorical questions (16), variety, conflict, and rhythm also combine to create an impressive style for easy listening.

Appeals in the book of Hosea include logical, authoritative, ethical, and emotional. Emotion is the basis of his persuasion; emotional appeals are a major element of his persuasive force. Appeals which are based upon faith (36 verses) are greatly outnumbered by those which are based upon some element of fear (162 verses). The emotional appeals he uses with the order of their frequency are as follows: guilt (74 verses), security (38 verses), suffering (33 verses), satisfaction (18 verses),

indignation (13 verses), integrity (10 verses), sympathy (6 verses), failure (4 verses), and success (2 verses).

Stylistic elements combine with vigorous appeals to create the immortal force of Hosea. The consideration of these factors demonstrates that there is more than a "trace in them of oratorical art."[1] Hosea is much more than a long-suffering lover; he is a speaker who utilizes available resources to produce a message of enduring power, beauty, and consequence.

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[1] G. A. Smith, as quoted above.

CHAPTER IV

MICAH

There are scholars who feel that Micah demonstrates "less originality and less force" than are exhibited by the earlier prophets Amos and Hosea.[1] Micah's importance, however, is not decreased by the assertion that when he is compared with Amos and Hosea he has a "slightly lower level both of thought and power."[2] On the other hand, many would disagree with the questionable judgment that he has "none of the simplicity of Amos,"[3] or "none of the originality of Hosea."[4] An objective analysis of his style and appeals will demonstrate that Micah is not mediocre. The marks of his lofty stature are clearly visible.

A. The Speaker

Those aspects of Micah's life which contribute to his style and appeals as a speaker are to be developed under the headings of (1) personal elements, (2) training, (3) characteristics, and (4) contributions.

1. Personal Elements

This prophet's name means "who is like unto Jehovah?" "Micah is an abbreviated form of Micaiah, mentioned in Jer. 25:18. He was a native of Moresheth-Gath, prophesied in Judea, and must be distinguished

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[1] Orchard, op. cit., p. 84.

[2] Ibid.

[3] Calkins, op. cit., p. 56.

[4] Ibid.

from Micaiah, son of Imlah, in I Kings 22:8."[1]

Little is known about Micah's personal life except that he was born in a fertile valley seventeen miles away from the wasteland village of Tekoa, the home of Amos. His birthplace, Moresheth-gath, is mentioned twice in his book (1:1, 14). It is one of the last towns in Hebrew Palestine on the highway leading through the shephelah to the coastal plain of the Philistines and on toward Egypt. His family is obviously unimportant or his father would be mentioned.

Micah, as a peasant, is a champion for the common people. He revolts at the excesses of the capital city, Jerusalem, and the oppression of the poor people. When unscrupulous men from the cities seek investments in the country, he sees the rural populace exposed to their avarice. Micah arises as a spokesman for the oppressed peasants.

The dates of his prophetic ministry have been set variously from 759 to 686 B. C. The three kings mentioned in the inscription of his book are Jotham, Ahaz, and Hezekiah, kings of Judah, who reign for about fifty years. The most common dates attached to him include the decade from 725 to 715 B. C., although his ministry may extend either before or after this period. The traditional view holds that the period of his prophecy definitely includes a time both before and after the fall of Samaria in 722 B. C. Evading any element of prediction in the book of Micah, some writers now insist upon a period between 711 and 701 B. C. as the time of his public activity.[2] However, the older, established view considers his words against Samaria to be a forecast of impending

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[1]James Wolfendale, Homiletical Commentary on the Minor Prophets (London: Richard Dickinson, 1879), p. 395.

[2]R. E. Wolfe, "Micah Introduction," The Interpreter's Bible, VI, 898.

events rather than a record of things already past. It will be noted that his references to the fall of Samaria (722 B. C.) are recorded in the future tense.

"Naked and wailing, I shall march through the country-side repeating my message," he says (1:8). He sees the heart of the country as rotting with such moral decay that the entire nation will fall unless there is a change. He spares nothing that may serve to arouse the people from their inertia.

On one occasion (2:1-3) Micah condemns the audience with such fervor that he appears to be interrupted by his hearers and the audience disintegrates under his verbal bombardment. In this tense situation the prophet seems to lose control of the audience temporarily, but he quickly regains command. He reminds his listeners that his harsh words are for bad people, and not for the upright. He uses strong appeals when he charges that they strip harmless people who are peacefully going about their own business. He charges them with waylaying veterans returning from war, with foreclosing on the homes of women and forcing their children out into the cold. He warns that this type of behavior will bring them to destruction (2:7-10).

Apparently Micah is ushered out by the audience and the people welcome a drunken speech-maker who professes to be a prophet. They secure the services of this pervert, with his guarantee of smooth sayings, by promising to keep him supplied with wine and strong drink (2:11).

After this pretender is brought in by the vested interests to proclaim peace of mind and universal security, the ousted prophet prepares for what is to become perhaps the major speech of his life. The prominent men of Judah seem to be gathered in celebration when the

prophet appears as an uninvited speaker. Micah seems to address them with such earnestness that the officials in charge are unable to silence him as he begins to attack the four major classes. First, government officials and conniving business interests are exposed as butchers (3:1-4). Second, the schools of the prophets are shown to be selfishly concerned with reward (3:5-7). Micah contrasts these religious leaders with his own power and courage when, as a true prophet, he speaks by the Spirit of God. Judges and priests are included in his next stanza (3:9-11). Finally, the consequent destruction of the entire nation is threatened (3:12).

2. The Training of Micah

"The word of the Lord that came to Micah the Morasthite," seems to be his chief qualification. He makes no reference to a definite call as did the prophet Amos. He is a social reformer "who dealt almost exclusively with personal religion and social morality. He was more democratic than Isaiah. His personal relationship was not with kings, but with the people. He was a prophet of the people . . . ."[1]

Micah appears to be influenced most by Amos, although he blends the spirit of Hosea and Amos, his prophetic predecessors, and of Isaiah his contemporary. The aristocratic leanings of Isaiah would seem to leave a virgin territory for a prophetic ministry among the poorer rural class. Micah's experience helps to make of him a prophet of the poor, a friend of the oppressed. "His whole soul went out in loyal sympathy to the downtrodden."[2]

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[1]Robinson, op. cit., p. 96.

[2]Ibid., pp. 94-95.

3. The Characteristics of Micah

Micah speaks from the viewpoint of the common people with simplicity, rigor, and directness. In his speeches, love and judgment struggle for expression. He demonstrates a moral indignation that stamps with thunderous tread through the book. His is the voice of social righteousness, the voice of the populace calling for democratic action.

Micah has an abiding affection for his native land, but as a prophet he also has a remarkable power to detach himself from personal and national prejudice. His native instincts do not dull his moral sensitivity; his deep love for his country does not deter his uncompromising message against national sins.

While Micah may not demonstrate the "strength of denunciation which rings in Amos, nor the passionate love which tears the heart of Hosea," he is "something of a combination of the character of Amos and Hosea"[1] harmonized in a quieter expression. It is the sign of a "great mind that is able to pour itself forth in considerable volume, but it is a sign of creative genius and original conception to be able to give utterance to ideas, even though they are only in hints and suggestions which inspire others to work them out and elaborate them into a system."[2]

The sins which Micah condemns are those that burden the rural, the poor, the small landowners. These are victims of rapacity. He cries out against cruelty and inhumanity, rather than against the more common urban practices of sensual immorality.

Micah is provincial, concerned primarily with his own little

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[1]Orchard, op. cit., p. 85. [2]Ibid., p. 86.

world. It is the miseries of his near neighbors that drain his compassion and arouse his indignation against their oppressors. He sees the Assyrian conquerors marching toward Egypt, so the sins of Israel are to be punished--not merely those of their heathen neighbors.

He employs rigorous, clear diction; his varied figures are derived from pastoral and rural life. He has sudden changes, deep earnestness, intensive patriotism. He makes extensive use of dialogue. It has been said that

> he stands next to Isaiah in force and freshness, continuity of expression, and in the plastic choice of words. In the arrangement of his thoughts, however, abrupt and fond of sharp contrasts, he reminds us more of his older contemporary, Hosea. The beautiful plan of his discourse is admirable.[1]

4. The Contribution of Micah

Micah is one prophet whose influence is clearly indicated in the written records. His success has been written in the annals of Hebrew history. But what is the explanation for the preservation of a record of his influence when similar information regarding the other prophets is conspicuously missing? Probably this fact can be explained by the statement that "Micah is one of the few Hebrew prophets who succeeded in making a definite and immediate impression upon the social life of his nation."[2]

Some results of Micah's ministry are recorded by the prophet Jeremiah and again in the book of Second Kings. The elders of the land give Micah credit for the sparing of Jerusalem in the crisis when the Assyrian armies seemed destined to conquer all of Judah. They also give him credit for causing king Hezekiah to "fear the Lord and entreat the

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[1]Wolfendale quoting Lange, op. cit., p. 396.

[2]Kent, op. cit., p. 74.

favor of the Lord" (Jer. 26:17-19). Unfortunately, however, the youthful Hezekiah lacks the support of the influential classes and his reforms are soon counteracted by vested interests.

> Micah is the democrat, the lowly countryman, and the man of the people. Yet in his passionate loyalty to God, in his pure spirituality, his hatred of sham and pretense, he takes rank with the greatest of the prophets . . . . Yet it is due to Micah to say, that the requirements of practical godliness have never been more finely summed up, than in the words which even yet are conspicuous, as a classical definition of our religion.[1]

Micah's principles have developed into welfare movements, social agencies and benevolent institutions. The modern labor movement, too, is indebted to him. In subsequent centuries there has been considerable extension of his view that there is good even in the lowest classes of men.

Seven centuries after Micah, when wisemen from the East come to Jerusalem asking for him who is born king of the Jews, the answer is given them in the prophet's own words (5:2). Since that time much in Micah's record has been related to the Messianic kingdom.

In view of these facts the reappraisal of this prophet's relative significance is in order. It has been said that

> of all the prophets, Micah is perhaps the one whose contributions have been most habitually underestimated. Rather than being judged by the quality of their poetic utterances, the hitherto prevalent rating of the prophets has been based largely on the number of written pages that has happened to survive from each of them. By this standard Micah has not fared well. This common depreciation of him is assisted by the situation that, with regard to biographical data, only a few facts can be ascertained regarding him. These two circumstances have conspired to make Micah one of the least adequately appreciated among the company of the prophets.[2]

As it becomes realized that the division between so-called "major"

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[1]Henry J. Pickett, The Hebrew Prophet and the Modern Preacher (London: Holborn Publishing House, 1922), pp. 65-66.

[2]Wolfe, The Interpreter's Bible, VI, 897.

and "minor" prophets is based solely on the criterion of volume rather than quality, there is renewed hope for the rating of Micah. He was not a "minor" prophet.[1]

Micah succeeds where Isaiah failed, but not because of his originality. Actually, he echoes the principles of Isaiah. Micah speaks from the point of view of the common people with simplicity, rigor, and directness that are irresistible under existing circumstances. He capitalizes upon their fear of imminent invasion to awaken the conscience of the nation. He reaps where others have sown; he reasserts truths already familiar to the people.[2]

B. The Setting

Micah is surrounded by international pressures, national uneasiness, class strife, social injustice, domestic instability, and religious syncretism. He prophesies perhaps twenty years after Amos and probably in his early ministry he is coincident with the latter part of Hosea's activity.

1. The Political Setting

While the initial factors which arouse Micah are mainly political and international, he seems to have little interest in political movements. For example, Isaiah has considerably more to say of a political nature. Assyria threatens the West with her tyranny. Damascus, the capital of Syria was conquered in 732 B. C. with many of her people carried into Assyrian exile. Israel is about to fall (Samaria captured in 722 B. C.) and Judah is to become the first line of defense against Assyria. The tiny nation becomes the final buffer between Assyria and the realization of her dreams of conquest in Egypt. Regarding these

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[1] Ibid., p. 900.

[2] Kent, op. cit., pp. 75-76.

historical facts, it has been said that

> since the beginning of Assyria's aggressiveness there had been thirteen major campaigns toward Palestine and Egypt. There was every indication that these would be accelerated rather than diminished until the imperialistic aspirations of Assyria in the West would be accomplished. It therefore seemed evident to Micah that unless she should be very scrupulous with regard to her internal life and foreign relationships, Judah was destined sooner or later for annihilation. Micah knew he was living in a time when it was a question of life or death for his nation, and how could anyone who had power of discernment remain silent?[1]

> The fall of Samaria, however impressive as an object-lesson, made no great difference in the political condition of Judah. The house of David still possessed the throne, and even breathed more freely in that its neighbour was no longer an independent kingdom, but a province under an Assyrian governor. The revolt of 720 B. C., to which allusion has already been made, was a part of the general uneasiness in Palestine. Sargon, as we know, that year made a campaign in which Philistia was severely punished. Judah seems not to have taken part. Ahaz had, in fact, committed himself too deeply to the Asyrians to think of revolt so soon. The vassalage continued throughout his reign, and into that of his successor.
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> The situation was, however, a difficult one for the youthful Hezekiah, who came to the throne about this time. The tribute was oppressive; Assyria was remote; there was a party favourable to Egypt, looking for an opportunity to revolt; the ancient liberties of Judah were doubtless remembered, and made the watchword of a party of zealots. Hezekiah, who thus inherited a situation not of his making, seems not to have been a man of steady purpose, and Isaiah's influence seems not to have been strong with him till toward the close of his life. We are not surprised that the reign was a time of disturbances and reverses. On the whole it is a credit to Hezekiah that he managed to keep his throne and to hand it on to his successor. Only a man of genius could have done more, and Hezekiah certainly was not a man of genius.[2]

2. The Social Setting

The circumstances of Micah's day are indicated by his social program.

(1) He opposes the oppression and dispossession of the poor:

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[1]Wolfe, The Interpreter's Bible, VI, 898.

[2]Henry P. Smith, Old Testament History, International Theological Library (New York: C. Scribner's Sons, 1909), p. 238.

Woe to them that devise iniquity,
and work evil upon their beds!
when the morning is light,
they practice it,
because it is in the power of their hand.
and they covet fields, and take them by violence;
and houses and take them away:
so they oppress a man and his house,
even a man and his heritage.
Therefore thus saith the Lord;
Behold, against this family do I devise an evil,
from which ye shall not remove your necks;
neither shall ye go haughtily:
for this time is evil (2:1-3).

(2) He cries out against corrupt administration:

That they may do evil with both hands earnestly,
the prince asketh, and the judge asketh for a reward;
and the great man, he uttereth his mischievous desire:
so they wrap it up.
Who hate the good, and love the evil;
who pluck off their skin from off them,
and their flesh from off their bones;
Who also eat the flesh of my people,
and flay their skin from off them;
and they break their bones,
and chop them in pieces, as for the pot,
and as flesh within the caldron (7:3; 3:2-3).

(3) He charges creditors with disregarding justice and fair dealing:

Even of late my people is risen up as an enemy:
ye pull off the robe with the garment from them
that pass by securely as men averse [returning] from war.
The women of my people have ye cast out from their pleasant houses;
from their children have ye taken away my glory for ever (2:8-9).

(4) He states that distrust and deceit have resulted in the breakdown of the home:

Trust ye not in a friend, put ye not confidence in a guide:
keep the doors of thy mouth from her that lieth in thy bosom.
For the son dishonoureth the father,
the daughter riseth up against her mother,
the daughter in law against her mother in law:
a man's enemies are the men of his own house (7:5-6).

There are indications that it is not an isolated case when Ahab arranges for the murder of Naboth because the king wants to enlarge his

private gardens (I Kings 21). The common people seem to have neither right nor voice until Micah takes up their cause.

The threefold classification of life as advocated by Micah (doing righteousness, exercising love, and maintaining fellowship with Jehovah) contrasts with (1) injustice, (2) oppression, and (3) the perfunctory sacrificial service of the priests.

The isolation of the country has developed in Micah an individualism which is sensitive to social wrongs.[1] He, like Amos, traces social wrongs to the greed of city dwellers (1:5). The evils of Judah are traced to Jerusalem; the evils of the Northern Kingdom are centered in Samaria. The material prosperity which had multiplied the wealth of cities is being curtailed by the pressures of foreign aggression. The insatiable greed of men now finds expression within the local communities as neighbors "bite and devour one another."

3. The Religious Setting

The rampant idolatry of an earlier day is charged with precipitating corruption within Judah.

> Morals were appallingly low. Government officials were dishonest. A low ethical tone prevailed in most areas of life. Because the nation had lost her moral integrity, she had become sinful, soft, and ripe for conquest. Faced with this situation, Micah was willing to give his life to the task of strengthening the moral fiber of his people as their only sure defense.[2]

The syncretism during recent decades has not resulted in total neglect of religious rites, but those elements which are most exciting to perverted men seem to be practiced most diligently. With the tightening of the Assyrian band around them, the fearful Jews are led in a

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[1]Bizzell, op. cit., p. 105.

[2]Wolfe, The Interpreter's Bible, VI, 898-99.

short-lived reformation by king Hezekiah. The nation's elders consider such revivals of Jehovah worship so important that they eulogize Hezekiah who has been spurred by Micah's preaching to call for a change in religious behavior. They glamorize the fact that in his sweeping reform Hezekiah destroys the semi-pagan high places and demolishes images, but the unwise international policies of his reign which precipitate tragedy upon the land seem to be forgotten when they write his epitaph: "He trusted in the Lord, the God of Israel; so there was none like him . . . . For he held fast to the Lord; he did not depart from following him, but kept the commandments which the Lord commanded Moses. And the Lord was with him; wherever he went forth he prospered" (II Kings 18:5-7).

Actually, "even though Hezekiah was 'good' and carried out a reformation, he seemed relatively powerless to do much in a fundamental way toward raising the low morality, ethical practices, and religious perspectives of his time."[1]

C. The Speeches

The essential contents of Micah's various utterances apparently are united here in a collected form. The book divides naturally into three sections which are mutually connected; each section refers to the other two.

1. The Content of the Speeches

There are seven chapters in the book of Micah. He speaks of the calamities which will come when Samaria is captured and reduced to a heap of stones by Shalmaneser. The prophet also prophesies against Judah as he declares the troubles that Sennacherib would bring during the reign

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[1] Ibid.

of Hezekiah. He condemns the sins of Samaria; he speaks of the coming captivity of the ten tribes with their return to their own country. In the third chapter the prophet denounces the princes of the house of Jacob, the judges, the priests, the false prophets, as he charges them with avarice, injustice, and falsehood. He tells these leaders that because they are at fault Jerusalem will be reduced to rubbish with the temple mount becoming as a forest. Chapter four portrays the exaltation of the mountain of the house of the Lord with the nations of the earth resorting unto the God of Jacob. This is followed in quick succession by pictures of peace, conquest in war, and further struggle.

Of the last three chapters in the book it has been said:

> Micah speaks in particular of the birth of the Messiah; that he was to be born at Bethlehem; and that his dominion was to extend to the utmost parts of the earth. He says that God should raise seven shepherds, who should reign by the sword over Assyria, and in the land of Nimrod; which Calmet explains of Darius, son of Hystaspes; and of the seven confederates that killed the magian, and who possessed the empire of the Persians, after the extinction of the family of Cyrus. The fifth chapter, from ver. 7 to the end, describes the flourishing estate of the Jews in their own country, from the reign of Darius, and after the Maccabees; yet in such a manner, that he mingles several things in it that can apply only to the Church of Jesus Christ.
>
> The two last chapters of Micah contain, first, a long invective against the iniquities of Samaria: then he foretells the fall of Babylon; the re-establishment of the cities of Israel; the greatness of the country possessed by the Israelites; their happiness; the graces wherewith God will favour them . . . .[1]

The three divisions of the book are marked by the term "Hear ye" (1:2; 3:1; 6:1). These can be distinguished, in the main, by their content, their outlook, and their literary form. The first section, comprised of the opening two chapters, is heavy with threatenings of judgment. Section two consists of the third, fourth, and fifth chapters

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[1]Clarke, op. cit., p. 708.

in which is proclaimed largely the restoration of Jerusalem after her judgment. Traditionally these chapters have been made to relate to the announcement of the Messianic salvation. The third section of the book in the last two chapters deals with a call to repentance. This has been called a

> paraenesis or admonition to repentance and humiliation under the chastening hand of the Lord, in order to participate in the promised salvation. As this admonition rests upon the threat of judgment and promise of salvation in the two previous addresses, so does the allusion to judgment contained in the words, "Then shall they cry to Jehovah," etc. (ch 3:4), presuppose the announcement in chap. 1 of the judgment about to burst upon the land, without which it would be perfectly unintelligible. Consequently there can be no doubt whatever that Micah has simply concentrated the quintessence of his oral discourses into the addresses contained in this book.[1]

In an argument which is presented in dialogue form, God asks, "What have I not done for you?" The people state their obligation to God as they view it and question how this may be discharged. God's answer brings the definition of true religion in the summary or key to the book of Micah as found in the words:

> He hath shewed thee, O man, what is good;
> and what doth the Lord require of thee,
> but to do justly, and to love mercy,
> and to walk humbly with thy God (6:8)?

Micah says that religion goes beyond creeds and rites to (1) acts of justice, as in Amos, and to (2) the deep love of hesedh (translated mercy, love, or loving kindness), as in Hosea. Micah urges the people to love love itself and its social expression. This hesedh is frequently used by Hosea to describe the kinetic love binding both man and God together and man to his fellowmen while leading men to express this deep love in deeds of mercy. This is virile, positive love

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[1]Wolfendale, op. cit., p. 396.

in action. To walk humbly with God reflects Isaiah's emphasis upon the majesty and holiness of God. Micah, then, synthesizes and vitalizes the three basic social virtues: justice and love toward man with devoted loyalty to God. Man must walk with integrity if he is to escape guilt.

He states that Jehovah requires of humanity only what anyone can render if he desires. There are three simple phases of God's call to man. Two of these deal with the human relationships: (1) do justly, (2) love mercy (hesedh). The third element of man's responsibility is to walk humbly with God. This is a combined appeal to integrity and guilt.

2. Stylistic Elements

The characteristics of Micah's style have been described in a limited manner by various scholars. Several quotations from their writings will serve to illustrate individual viewpoints.

> The style of the Book of Micah is remarkable. It is rough, as befitting its peasant author, but it is certainly not uncultivated; rugged perhaps, but pure, clear, and intelligible. It abounds in tropes, figures, paronomasias. It contains sudden transitions of subjects, persons, numbers, genders, which denote in the writer a quick temper and an excitable mind, carried away by inward impulse, and restrained by no formal rules of composition. Micah is at times bold, severe, stern, uncompromising; at times tender, sorrowful, loving, sympathetic. In him mercy rejoices against judgment. Brief and concise in his description of misery, he dilates with exuberance on the blessings that are to follow the day of darkness. . . . There is wonderful energy in the various forms of his addresses.[1]

> The style of Micah is sublime and vehement, in which respects he exceeds Amos and Hosea. DeWette observes that he has more roundness, fullness, and clearness in his style and rhythm than the latter prophet. He abounds in rapid transitions and elegant tropes, and piquant plays upon words. He is successful in the use of dialogue, and his prophecies are penetrated by the purest spirit of morality and piety.[2]

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[1]"Introduction to the Book of Micah," The Pulpit Commentary, pp. vi-vii.

[2]"Micah, Book of," The Popular and Critical Bible Encyclopedia and Scriptural Dictionary, ed. Samuel Fallows, II (Chicago: Howard Severance Co., 1917), p. 1158.

Vividness and emphasis, lightning flashes of indignation at social wrongs, rapid transitions from threatening to mercy, vehement emotion and sympathetic tenderness, rhetorical force, cadence and rhythm at times elevated and sublime,--these are among the prophet's outstanding literary characteristics. Micah wrote excellent Hebrew. Both his thoughts and his language justify his claim to speak in the power and inspiration of Jehovah.[1]

The language is purely classical. In point of rhetorical peculiarity, Micah stands between his contemporaries, Hosea and Isaiah, but nearer to the latter than the former; for although, like the former, he is abrupt, abounding in sudden and quick changes, in depth of spirituality he is the worthy companion of Isaiah, sharing with him a mingling of mildness and strength, of gentleness and elevation, together with great vigor and an artistic turn of expression.[2]

The diction is rigorous and clear, varied in rich figures, and derived from pastoral and rural life. The changes are sudden, frequently hidden by our version . . . . Intercourse with northern nations had not debased his language.[3]

His accent is equally of the countryside--plain, blunt, sometimes even rough--though his lips quiver with emotion when he touches on the sorrows his people have to endure through the sins of their oppressors. Apart from a general fondness for assonance and alliteration, the only sign of conscious art in his prophecies is the amazing series of plays on words in the panorama of invasion (1:10-16). But as words were conceived by him almost as living things, charged with an incalculable power for weal or woe, the plays are intended not to produce a purely literary effect, but to point the edge of his sympathy. Here, as elsewhere, simplicity, sincerity, and sympathy are the hallmarks of his style, no less than his character.[4]

As regards his language, it is measured and rhythmical, the cadences are varied, the grouping is harmonious (See Pusey's Commentary, p. 273, 293) . . . . The verbal plays and allusions in the description of the calamities that are to overtake Judah (ch 1) are unequalled in vigour and abundance, and must have fallen with peculiar force upon hearers familiar with the places mentioned, and comprehending with awed intelligence the meaning of the denunciation.[5]

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[1]Robinson, op. cit., p. 104.

[2]Wilhelm Volck, quoted by J. F. McCurdy, "Micah," The New Schaff-Herzog Encyclopedia of Religious Knowledge, VII (1910), p. 362.

[3]Wolfendale, op. cit., p. 396.

[4]"Micah," The Speaker's Bible, ed. Edward Hastings (founded by James Hastings), (Aberdeen, Scotland: Speaker's Bible Offices, [n. d.]), p. 107.

[5]"Introduction to the Book of Micah," The Pulpit Commentary, p. vii.

> There are few beauties of composition of which examples may not be found in this prophet. For sublimity and impressiveness in several places he is unrivalled. The Lord's controversy, chap. vi. 1-8, is equal to any thing even in the prophet Isaiah. It has a powerful effect on every attentive reader . . . . We may justly admire the elegance of his diction:-- [2:12, 13; 4:1-3 quoted in verse form]. His animation, chap. i.5, lines 3, 4:-- [quoted in verse form with 4:9] . . . His strength of expression:--[1:6; 3:2-3; 7:1-2 quoted in verse]. His pathos:--[1:16; 2:4 quoted]. His sublimity:--[1:2-4; 6:1; 7:16-17 quoted].[1]

Elements of Micah's style will be treated here with regard to the general characteristics of (1) clearness, (2) energy or force, and (3) suggestiveness.

(1) Clearness

If Micah is the democratic champion of the common people, the prophet of the poor, a peasant author, as he has come to be called, then it might be expected that he should demonstrate clearness above all else. The seven standards for evaluating clarity will be applied to his style in an effort to determine the degree of his success in avoiding ambiguity.

a. Thorough knowledge and understanding of the ideas. There is a simplicity which indicates a full understanding when Micah combines justice, love, and loyalty in his summary of man's responsibility. He diagnoses the political, social, and religious setting; he prescribes a remedial course of action; he predicts the consequences both of continued injustice and of immediate repentance.

b. Discerning word selection. Micah employs a wide variety of words to convey his ideas. For instance, his idea of judgment is made clear by including the following phrases (103):

> the Lord cometh forth; he will come down; tread; mountains shall be molten; valleys shall be cleft; as a heap of the field; as plantings of a vineyard; pour down the stones thereof into the valley; discover

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[1]Clarke, op. cit., IV, 709-10.

the foundations thereof; beaten to pieces; burned with fire; lay desolate; return to the hire of an harlot; make a wailing; mourning as the owls; wound is uncurable; roll thyself in dust; pass ye away; shame naked; he shall receive of you his standing; evil came down from the Lord; gone into captivity; against this family do I devise an evil, from which ye shall not remove your necks; utterly spoiled; changed the portion; removed it from me; divided our fields; thou shalt have none that shall cast a cord by lot; it shall destroy you; a sore destruction; the breaker is come; broken up; passed through; gone out; judgment; cry unto the Lord, but he will not hear; he will hide his face; night shall be unto you; ye shall not have a vision; it shall be dark unto you; ye shall not divine; the sun shall go down over the prophets; day shall be dark over them; seers ashamed; diviners confounded; cover their lips; no answer of God; Zion plowed as a field; go to Babylon; be defiled; laid siege against us; smite the judge of Israel with a rod upon the cheek; give them up; Assyrians shall come; in the midst of many people; remnant of Jacob shall be among the Gentiles; go through; treadeth down; teareth in pieces; none can deliver; cut off thy horses; destroy thy chariots; cut off the cities; throw down all thy strongholds; cut off witchcrafts; cut off thy standing images; pluck up thy groves; destroy thy cities; execute vengeance in anger and fury; make thee sick in smiting thee; shalt not deliver; give to the sword; shall not reap; not anoint; not drink wine; a desolation; an hissing; reproach; no cluster to eat; the good man is perished; visitation cometh; their perplexity; indignation of the Lord; fall; sit in darkness; execute judgment; shame shall cover; trodden down as the mire of the streets; decree far removed; be desolate; be confounded; lick the dust; move out of their holes like worms.

Judgment is clearly defined by use of these various terms. Israel can have no doubt regarding the threats of punishment. He spells out the future of their sin (also described in varied terminology). He makes his message clear by using a precise, varied vocabulary.

c. Simplicity of sentence structure. The book of Micah has 119 sentences in the 105 verses as translated in the King James Version. There are three exclamatory sentences and 23 interrogations. Only three sentences continue for more than one verse. One sentence of 94 words comprises four verses (5:10-13); one sentence of 85 words takes three verses (3:1-3); and one sentence of 61 words extends for two verses (4:6-7). All other sentences are contained within a single verse. Only four verses contain 50 or more words; the longest verse (4:2) has 59 words. There

are several sentences with fewer than 20 words in them. The shortest sentence is exclamatory, containing three words, "Woe is me!"

The simple structure of the sentences is further evidenced by the fact that the longest sentence of the book is a series of phrases joined together in lucid fashion by using the connective "and" eight times. In each instance where a long sentence is used, this connective process is repeated. There are no intricate, detailed sentences in the entire book.

d. Use of examples and illustrations. Clarity results from his use of similes, metaphors, imagery, historical references, examples, and illustrations. His 29 similes are listed later, as are some of his many metaphors and his 278 classified images. His similes, metaphors, and imagery constitute his major use of examples and illustrations. It might be said that each of these figures or images is used as an example or illustration to clarify the speaker's ideas. No figures are extended or developed fully. Allusions and pictorial words constitute short units which accumulate like falling snow, but no individual illustration or image is expected to stand in isolation.

Some think that one of his examples may suggest the use of an imaginary or hypothetical case. However, he may desire to soften somewhat the direct accusation of an actual occurrence when he says, "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people" (2:11).

He illustrates peace and contentment with these words:

> And he shall judge among many people,
> and rebuke strong nations afar off;

and they shall beat their swords into plowshares,
and their spears into pruninghooks:
nation shall not lift up a sword against nation,
neither shall they learn war any more.
But they shall sit every man under his vine
and under his fig tree;
and none shall make them afraid:
for the mouth of the Lord of hosts hath spoken it (4:3-4).

He cites the examples of the exodus, Balaam consulting Balak, Omri's statutes, and Ahab's works. All of these illustrative elements combine to give a clear picture of the prophet's ideas.

e. Sequence of ideas. When the book of Micah is considered as a whole there are three major units. The opening three chapters deal with judgment; chapters four and five speak of comfort; and the final two chapters refer to via salutis or way of salvation. "Therefore" traces the cause and effect relationship 11 times; "for" is used 33 times (usually meaning "because"); "because" is employed six times, and several of the 11 times "but" is found it relates to the logical process. All of these elements combine to produce clarity with regard to the sequence of ideas.

f. Adequate transitional materials. While each of the three sections in the book of Micah begins with the words "Hear ye," there are secondary transitions also, as indicated in the initial words of the various verses. For instance, there are 38 different words or terms used to introduce the 119 individual verses. The words or terms which are found more than once at the beginning of a verse are in the following order of frequency: "and" 18 times; "therefore" 10 times; "for" nine times; "the" eight times; "but" five times; "in that day" four times; "hear" four times; "O" four times; "thou" four times; "who," "now," and "then" three times each; "woe," "arise," "I," "they," and "he" twice each.

Throughout the book where the word "and" is employed for a total of 155 times it often is used to connect a series of phrases, but at other times it serves as a transition to another idea.

There are some instances where transitional material seems to be lacking when a new subject is introduced. However, the obscurity of Micah is not due principally to the lack of transitional materials. In some cases there is no regard for chronology (as in chapter 5), when Micah talks of things near and far without differentiating, but there are other examples when the element of time is considered. For instance, in chapter four he prefaces his portrayal of universal peace with the words "in the last days it shall come to pass." The use of "now" and "in that day" (5 times) as transitions also serves to create clarity.

g. Logical materials. The idea of cause and effect is of importance to Micah, also, as indicated by his use of "therefore" 11 times, "for" 33 times, "but" 11 times, and "because" six times. While he does not dwell on the darker aspects of Israel's life, he does mention the causes of future judgment. His more elaborate portrayal of future happiness is predicated upon the return of the people to Jehovah. In all of this he maintains the logical relationship by direct statement or by inference.

Clearness is achieved by the combined use of the seven elements of clarity. Micah may not fully understand some aspects of "that day," or the "ruler in Israel," but he carefully follows the sequences of avarice and oppression to the dark day of judgment. He clarifies the concept of mercy when he shows a nation in darkness coming to the light of God to see the "marvellous things" which await those who turn from their "iniquities" and "their sins" (7:19). Word selection, simple

sentence structure, use of examples and illustrations, sequence of ideas, transitional materials, and logical materials all contribute to the clearness of Micah's style.

(2) Energy

Micah creates energy by combining certain stylistic elements with his untarnished sincerity. There seems to be no element of pretense in the vigorous words of this aroused prophet of the common people.

a. Word selection. The vocabulary of Micah demonstrates his interest in energy. His words seem to be chosen for their powerful impact. For example, he clarifies and emphasizes his charges against the nation by referring to her sin in the following 78 varied, strong terms.

> transgression of Jacob; sins of the house of Israel; high places of Judah; graven images; hires; hire of an harlot; wound is uncurable; transgressions of Israel; sin; a lie; iniquity; work evil; covet fields; take them by violence; covet houses; take them away; oppress a man and his house; time is evil; my people is risen up as an enemy; ye pull off the robe with the garment from them that pass by; the women of my people have ye cast out, from their children have ye taken away my glory for ever; it is polluted; a lying man who walks in the spirit of falsehood is the prophet of this people; hate the good; love the evil; pluck off skin; pluck off flesh; eat the flesh of my people; flay their skin from off them; they break their bones; chop them in pieces; behaved themselves ill in their doings; make my people err; bite with their teeth; cry Peace; prepare war against God; abhor judgment; pervert all equity; Jacob's transgression; Israel's sin; build up Zion with blood; build Jerusalem with iniquity; judge for reward; teach for hire; divine for money; treasures of wickedness in the house of the wicked; scant measure that is abominable; wicked balances; deceitful weights; rich men are full of violence; spoken lies; tongue is deceitful; thy sins; statutes of Omri; works of house of Ahab; walk in their counsels; the good man is perished out of the earth; none upright among men; all lie in wait for blood; they hunt every man his brother with a net; do evil with both hands earnestly; prince asketh for a reward; judge asketh for a reward; the great man uttereth his mischievous desire; they wrap it up; the best of them is as a brier; the most upright is sharper than a thorn hedge; the son dishonoureth the father, the daughter in law against her mother in law; a man's enemies are the men of his own house; the fruit of their doings; iniquity; transgression of the remnant of his heritage; our iniquities; all their sins.

These are examples of simple, concrete, but loaded suggestive words used by Micah.

b. Sentence structure. Micah has considerable variety in his sentence structure. There are nine verses containing fewer than 20 words; there are 10 other sentences with fewer than 18 words in them. Besides these short, powerful statements, his brief interrogations (23) add energy. Often his questions are followed with short, vigorous answers. His longer sentences are cumulative arrangements of phrases which add both clarity and energy.

Other examples of his forceful sentence structure are found in his parallelisms. For instance,

Antithesis:

For the inhabitant of Maroth waited carefully for good:
but evil came down from the Lord unto the gate of Jerusalem.
Then shall the seers be ashamed, and the diviners confounded:
yea, they shall all cover their lips; for there is no answer of God.
But truly I am full of power by the spirit of the Lord,
and of judgment, and of might,
to declare unto Jacob his transgression, and to Israel his sin.
Thou shalt eat, but not be satisfied;
and thy casting down shall be in the midst of thee;
and thou shalt take hold, but shalt not deliver;
and that which thou deliverest will I give up to the sword.
Thou shalt sow, but thou shalt not reap;
thou shalt tread the olives, but thou shalt not anoint thee with oil;
and sweet wine, but shalt not drink wine (1:12; 3:7-8; 6:14-15).

Progression:

For the transgression of Jacob is all this,
and for the sins of the house of Israel.
What is the transgression of Jacob?
is it not Samaria?
and what are the high places of Judah?
are they not Jerusalem?
Therefore I will make Samaria as an heap of the field,
and as plantings of a vineyard:
and I will pour down the stones thereof into the valley,
and I will discover the foundations thereof.
O thou inhabitant of Lachish,
bind the chariot to the swift beast:
she is the beginning of the sin to the daughter of Zion:

for the transgressions of Israel were found in thee.
The heads thereof judge for reward,
and the priests thereof teach for hire,
and the prophets thereof divine for money:
yet will they lean upon the Lord, and say,
Is not the Lord among us?
none evil can come upon us.
Therefore shall Zion for your sake be plowed as a field,
and Jerusalem shall become heaps,
and the mountain of the house as the high places of the forest.
He hath shewed thee, O man, what is good;
and what doth the Lord require of thee,
but to do justly, and to love mercy,
and to walk humbly with thy God (1:5-6, 13; 3:11-12; 6:8)?

Repetition:

And the mountains shall be molten under him,
and the valleys shall be cleft, as wax before the fire,
and as the waters that are poured down a steep place.
Therefore I will wail and howl, I will go stripped and naked:
I will make a wailing like the dragons, and mourning as the owls.
Therefore night shall be unto you, that ye shall not have a vision;
and it shall be dark unto you, that ye shall not divine;
and the sun shall go down over the prophets,
and the day shall be dark over them.
And the remnant of Jacob shall be in the midst of many people
as a dew from the Lord,
as the showers upon the grass,
that tarrieth not for man,
nor waiteth for the sons of men (1:4, 8; 3:6; 5:7).

c. Objective elements. The objective elements used by Micah to create energy in his oral style include direct discourse, analogy, illustrations, allusions, personal pronouns, and verbs.

Direct discourse as used extensively in the book of Micah contributes to clearness and energy. The thrust of his direct discourse is seen in his use of first and second person pronouns. For example, second person pronouns are extremely vigorous when he says,

hear ye (3 times); contend thou; thy voice; ye strong; done to thee; wearied thee; brought thee; redeemed thee; sent before thee; ye may know; shewed thee; require of thee; thy God; see thy name; hear ye the rod; make thee sick; smiting thee; making thee desolate; thy sins; thou shalt eat; thy casting down; midst of thee; thou take hold; thou deliverest; thou shalt sow; thou shalt not reap; thou shalt tread; thou shalt not; anoint thee; ye walk; make thee; ye bear; thy watchmen;

thy visitation; trust ye not; thy mouth; thy bosom; thy God; thy walls built; come to thee; thy people; thy rod; thine heritage; fear because of thee; God like thee; thou wilt cast sins; thou wilt perform truth.

First person references include the following forceful expressions:

my people (3 times); I will make; I will pour down; I will discover; I lay desolate; I will wail and howl; I will go stripped and naked; I bring; an heir unto thee; I devise an evil; I will assemble; I will gather; I pray you; I am full of power; I will make her a remnant; I will make thine horn iron; I will make thy hoofs brass; I will consecrate their gain; I will cut off thy horses; I will destroy thy chariots; I will cut off the cities; I will pluck up thy groves; I destroy thy cities; I will execute vengeance; I wearied; testify against me; I brought; I sent; I come; bow myself; I give; my body; my soul; I count; I make sick; woe is me; I am; my soul desired; I will look; I will wait; my salvation; my God; hear me; rejoice not against me; mine enemy (2); I fall; I shall arise; I sit; light unto me; I will bear; I have sinned; my cause; judgment for me; bring me forth; I shall behold; said unto me; mine eyes; our God; compassion upon me; subdue our iniquities; our fathers.

Analogy as seen in the imagery of Micah serves the threefold purpose of contributing clearness, energy, and suggestiveness. Those examples of analogy which especially give force are as follows:

as an heap of the field; wailing like the dragons; mourning as the owls; wound is incurable; baldness as the eagle; as the sheep of Bozrah; as the flock in the midst of their fold; pluck off their skin; eat the flesh of my people; flay their skin; break their bones; chop them in pieces; as for the pot; as flesh within the caldron; bite with their teeth; sun shall go down over the prophets; the day shall be dark over them; Zion shall be plowed as a field; the people shall flow into it; walk in his paths; as a woman in travail; gather them as the sheaves into the floor; arise and thresh; as a dew from the Lord; as the showers upon the grass; as a lion among the beasts of the forest; as a young lion among the flocks of sheep; as when they have gathered the summer fruits; as the grapegleanings of the vintage; my soul desired the firstripe fruit; hunt his brother with a net; as a brier; sharper than a thorn hedge; when I sit in darkness; the Lord shall be light unto me; trodden down as the mire of the streets, lick the dust like a serpent; move out of their holes like worms of the earth.

Illustrations add energy, too. Besides his forceful imagery and his historical allusions which are to be listed below, Micah cites examples of oppression. His illustrations include: men returning from

war; widows; children; a man and his house; the inhabitant of Maroth; the inhabitant of Zaanan; the mourning of Bethezel; Balak and Balaam; the son dishonoureth the father: the daughter-in-law against her mother-in-law, a man's enemies are the men of his own house; the flock of thine heritage; which dwell solitarily in the wood; in the midst of Carmel; let them feed in Bashan and Gilead; as in the days of old.

Allusions are frequently used by Micah. He refers to Joshua's division of the land (2:4; 6:5), David's lament over Saul and Jonathan (1:10), and his predecessor's challenge (1:2: I Kg. 22:28). He also speaks in the words of Psalms (2:1; 3:2; 7:2, 7, etc.), Proverbs (6:9, 11), and Amos (2:3, 6, 11; 3:6).

His historical references include Jotham; Ahaz; Hezekiah; the inhabitant of Zaanan who came not forth; the mourning of Bethezel; Maroth waited carefully for good; in that day; I brought thee up out of the land of Egypt; redeemed thee out of the house of servants; I sent before thee Moses, Aaron, and Miriam; Balak King of Moab consulted; Balaam the son of Beor answered him from Shittim unto Gilgal,

> Feed thy people with thy rod, the flock of thine heritage,
> which dwell solitarily in the wood, in the midst of Carmel:
> let them feed in Bashan and Gilead, as in the days of old.
> According to the days of thy coming out of the land of Egypt
> will I shew unto him marvellous things.
> Thou wilt perform the truth to Jacob, and the mercy to Abraham,
> which thou hast sworn unto our fathers from the days of old (7:14-15, 20).

Personal pronouns give great energy to Micah. Especially forceful is his use of 131 pronouns in the second person. Micah employs 399 personal pronouns besides the non-personal pronouns including "it." Of the 104 first person pronouns, there are 83 singular (I, me, my, mine) and 21 plural (we, us, our, ours). Third person pronouns (he, she, his,

hers, him, her, they, them, their) total 164, being almost equally divided between singular (83) and plural (81).

Verbs always indicate energy. Micah uses 344 of them in the 105 verses for an average of 3.27 verbs in each verse. The verbs which contribute most to the energy of Micah (besides the verb to be in its simple form) are as follows:

came; saw; hear (8 times); hearken; let; be witness; cometh forth; will come down; tread upon; be molten; be cleft; poured down; discover; beaten to pieces (2); burned; lay desolate; gathered; return; wail; howl; go stripped; go naked; make a wailing; make mourning; come (10); declare; roll thyself; pass away; came not forth; receive; waited; came down; bind; were found; give; be a lie; bring; make bald; poll; enlarge; gone; devise iniquity; work evil; practice; covet; take by violence; take away; oppress; saith; devise an evil; remove; go haughtily; take up a parable; lament; say; be utterly spoiled; changed; removed; turning away; have; shall cast; prophesy (4); take shame; named; straitened; do good; walketh uprightly; risen; pull off the robe; cast out; taken away; arise; depart; polluted; destroy; walking; saying; assemble (2); gather; put together; make noise; broken up; passed through; gone out; pass; pray (2); know; hate; love; pluck off; eat (3); flay; break; chop; cry (2); hide; behaved; saith; make err; bite; putteth; prepare; have a vision; divine (2); go down; be dark; be ashamed; confounded; cover (2); declare; abhor judgment; pervert all equity; build; judge (2); teach (2); say; plowed; come to pass; established; exalted; flow; go up; walk (4); go forth (2); rebuke; beat (2); lift up; learn war; sit (2); make afraid; spoken; halteth; driven out; afflicted; make; halted; cast far off; reign; cry out; perished; taken thee; be in pain; labor; dwell; go; be delivered; redeem thee; gathered; defiled; look (2); know (2); understand; gather (2); arise (3); feed (4); abide: be great: tread: raise against; waste; deliver; treadeth (2); cometh, tarrieth; destroy (2); throw down; worship; pluck up; execute vengeance; heard; contend; consulted; answered; bow; be pleased; shewed; require; do justly; love mercy; walk humbly; crieth; see (2); appointed; count; spoken lies; make sick; smiting; make desolate (2); be satisfied; casting down; take hold; deliver; deliverest; give up; sow; reap; tread; anoint; drink; kept; hissing; bear (2); gathered; desired; perished; lie in wait: hunt with a net; do evil with both hands earnestly; asketh (2); uttereth; wrap it up; trust; put confidence in; keep; lieth; dishonoureth; riseth up; wait; rejoice; fall; bring forth; behold (2); trodden down; built; removed; be desolate: dwell (2); coming out; lay; be deaf; lick; move out; be afraid; fear; pardoneth; passeth by; retaineth: delighteth; turn again; have compassion; subdue; cast; perform truth: perform mercy; sworn.

These various objective elements are combined to energize Micah's style. He uses much direct discourse for forcefulness; his pronouns enforce his message, especially those in the first and second persons; analogy creates both clarity and energy; illustrations are selected primarily for their power; allusions lend their support; and verbs give strength to his speeches.

d. Rhetorical factors. Micah's stylistic energy is implemented by various rhetorical techniques.

Suspense is created as he threatens judgment that ends in the darkness of Babylonian captivity. He seems to see no hope for the fallen cities of Samaria and Jerusalem; then suddenly he pictures the coming of the day with peace and plenty (4:1-7). The final chapter, like the concluding words of many other prophets, portrays a triumphant restoration with sin and suffering forever past.

Climax appears to be neglected by Micah because he reaches the zenith of materialistic existence in the middle of his book with his portrayal of tranquility,

> But in the last days it shall come to pass,
> that the mountain of the house of the Lord shall be established
> in the top of the mountains,
> and it shall be exalted above the hills;
> and people shall flow into it.
> And many nations shall come, and say,
> Come, and let us go up to the mountain of the Lord,
> and to the house of the God of Jacob;
> and he will teach us of his ways,
> and we will walk in his paths:
> for the law shall go forth of Zion,
> and the word of the Lord from Jerusalem.
> And he shall judge among many people,
> and rebuke strong nations afar off;
> and they shall beat their swords into plowshares,
> and their spears into pruninghooks:
> nation shall not lift up a sword against nation,
> neither shall they learn war any more.

But they shall sit every man under his vine
and under his fig tree;
and none shall make them afraid:
for the mouth of the Lord of hosts hath spoken it (4:1-4).

However, Micah considers the less materialistic concepts of the final verses to be his climax. Here he promises a spiritual peace which is based upon freedom from sin and the absence of guilt.

Who is God like unto thee, that pardoneth iniquity,
and passeth by the transgression of the remnant of his heritage?
he retaineth not his anger for ever, because he delighteth in mercy.
He will turn again, he will have compassion upon us;
he will subdue our iniquities;
and thou wilt cast all their sins into the depths of the sea.
Thou wilt perform the truth to Jacob, and mercy to Abraham,
which thou hast sworn unto our fathers from the days of old (7:18-20).

Movement is the goal of Micah's forceful words, his energetic sentences, his objective elements of style. His accusations of guilt, his threats of judgment are only the beginning of his message. He constantly moves toward the glories of restoration. He proceeds from the physical elements of life to the acme of spiritual unity with God. This is the "truth" to be performed "to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (7:20).

Energy is of prime importance to Micah. The elements which produce clearness also contribute to his forcefulness. The energy of his vigorous style is attributable to his word choice, sentence structure, objective elements, and the rhetorical elements of suspense, climax, and progressive movement.

(3) Suggestiveness

The third major element of the prophet's style is suggestiveness. Impressiveness, beauty, and ease are involved in this section. Those items contributing to suggestiveness as considered here are imagery, divices for impressiveness, variety, conflict, and rhythm.

a. Imagery. Besides the classified figures of speech, Micah includes much other pictorial language. His graphic utterances may be classified as visual (60 times), auditory (28 times), gustatory or taste (14 times), olfactory or smell (1 time), tactual or touch (24 times), kinaesthetic or muscle strain (81 times), and organic or internal (70 times).

Visual (60):

high places (2); mountains; valleys cleft; wax before the fire; waters poured down a steep place; heap of the field; graven images; stripped naked; gate; thy shame naked; his standing; give presents; bald; poll; baldness as the eagle; morning light; covet fields; go haughtily; pleasant houses; as the sheep of Bozrah; flock in the midst of their fold; the head; hide his face; night; vision; dark; sun shall go down over the prophets; cover their lip; heaps; high places of the forest; exalted above the hills; eye look upon Zion; whole earth; ends of the earth; tower of the flock; stronghold of the daughter of Zion; showers upon grass; lion among the beasts of the forest; as a young lion among flocks of sheep; horses out of the midst; standing images; thousands of rams; rivers of oil; treasures of wickedness; scant measure; wicked balances; bag of deceitful weights; hunt with a net; watchmen; a guide; sit in darkness; a light; bring me forth to the light; enemy shall see; shame shall cover; mire of the street; river; sea; dwell solitarily in the wood.

Auditory (28):

word; hearken, O earth; witness; wail; howl; wailing like the dragons; mourning as the owl; declare not at Gath; weep not; a lie; a parable; a doleful lamentation; great noise; cry Peace; no answer of God; law shall go forth from Zion; the word of the Lord from Jerusalem; rebuke strong nations; ears shall be deaf; mouth of the Lord of hosts; soothsayers; let the hills hear; hear ye the rod; tongue is deceitful in their mouth; doors of thy mouth; plead my cause; decree far removed; sworn unto our fathers.

Gustatory (14):

wine; strong drink; eat the flesh of my people; pot; flesh in caldron; into their mouths; feed; eat but not be satisfied; drink wine; cluster to eat; firstripe fruit; feed in Bashan; lick the dust.

Olfactory (1):

burnt offerings.

Tactual (24):

burned with fire; your necks; breaker; broken up; pluck off skin;

flesh from off their bones; flay their skin; break their bones; chop them in pieces; bite with their teeth; her that I have afflicted; pangs have taken thee; hand of thine enemies; thine horn iron; thy hoofs brass; beat in pieces; sick in smiting; a brier; sharper than a thorn hedge; lieth in thy bosom.

Kinaesthetic (81):

cometh forth out of his place; come down; tread; plantings of a vineyard; pour down stones into valley; discover the foundations; beaten to pieces; idols lay desolate; roll thyself in the dust; pass away; bind the chariot to the swift beast; beds; power of their hand; take by violence; oppress a man; remove; cast a cord by lot; straitened; walketh uprightly; risen up; pull off the robe; cast out; your rest; walking; passed through the gate; behaved themselves ill; prepare war; full of power; might; build up Zion; lean upon the Lord; people flow into it; walk in his paths; beat swords into plowshares; spears into pruninghooks; lift up a sword; learn war; sit under his vine; all people will walk; assemble her that halteth; gather her that is driven out; labour to bring forth; go forth out of the city; gather them as sheaves; arise and thresh; gather in troops; smite the judge; goings forth from everlasting; stand; tread in our palaces; raise against him; tarrieth not for man; waiteth for sons of men; go through; treadeth down; hand lifted up; cut off; destroy thy chariots; throw down strong holds; cut off witchcrafts out of thine land; work of thine hands; pluck up thy groves; destroy cities; contend before the mountains; I wearied thee; walk humbly; sow; reap; tread olives; anoint with oil; bear reproach; gather summer fruit; lie in wait for blood; do evil with both hands earnestly; wrap it up; execute judgment; walls built; feed the people with thy rod; lay their hand upon their mouth; move out of their holes like worms of the earth; cast all their sins into the depths of the sea.

Organic (70):

holy temple; Jacob; Samaria; Judah; Jerusalem; hire (2); hire of an harlot; wound is incurable; mourning of Bethezel; an heir; glory of Israel; delicate children; captivity; heritage; his house; this family; spoiled; removed their portion; my people; divided our fields; congregation of the Lord; house of Jacob; an enemy; as men averse from war; women of my people; their children; polluted; destroy you; sore destruction; remnant of Israel; heads of Jacob; judgment; abhor judgment; pervert all equity; blood; reward; money; Zion plowed as a field; mountain as high; teach us his ways; dwell in the field; give to the sword; the peace; his god; a remnant; a strong nation; reign in mount Zion; woman in travail; delivered; redeem thee; be defiled; consecrate their gain; laid siege; ruler in Israel; strength of the Lord; execute vengeance in anger and fury; strong foundation of the earth; house of servants; fruit of my body; sin of my soul; see thy name; full of violence; take hold; flock of thine heritage; coming out of Egypt; like a serpent; perform the truth; Abraham; our fathers.

The cumulative force of these images is impressive. They transcend mere suggestiveness. His imagery produces a forceful, persuasive style by implying much more than the individual words actually state.

b. Devices for impressiveness. Impressiveness also is gained in the book of Micah by using similes, metaphors, personifications, rhetorical questions, and unclassified figures. These devices are to be considered as relating to suggestiveness.

Similes (figures using "as" or "like") total 29 as follows:

as wax before the fire;
as the waters that are poured down a steep place;
as an heap of the field;
as plantings of a vineyard;
wailing like the dragons;
mourning as the owls;
baldness as the eagle;
risen up as an enemy;
as men averse from war;
as the sheep of Bozrah;
as the flock in the midst of their fold;
as for the pot;
as flesh within the caldron;
plowed as a field;
as the high places of the forest;
as a woman in travail;
like a woman in travail;
as the sheaves;
as a dew from the Lord;
as the showers upon the grass;
as a lion among the beasts of the forest;
as a young lion among the flocks of sheep;
as when they have gathered the summer fruits;
as the grapegleanings of the vintage;
as a brier;
as the mire of the streets;
as in the days of thy coming out of the land of Egypt;
lick the dust like a serpent;
move out of their holes like worms of the earth.

Metaphors are listed among those figures and terms given in the preceding section on imagery.

Personification (8) is employed by Micah as follows:

hearken, O earth; she gathered it of the hire of an harlot; declare

unto Jacob his transgression, and to Israel his sin; the daughter
of Jerusalem; daughter of troops; daughter of Zion; hear ye,
O mountains.

Rhetorical questions (23) are varied in the book of Micah. The first 14 questions are single lines, while eight of the last nine are multiple lines with the structure of parallelisms. These interrogations arouse interest, sustain attention, enhance listening ease, create beauty and variety, emphasize directness, and help to keep the book in focus.

What is the transgression of Jacob?
Is it not Samaria?
And what are the high places of Judah?
are they not Jerusalem?
Is the spirit of the Lord straitened?
Are these his doings?
Do not my words do good to him that walketh uprightly?
Is it not for you to know judgment?
Is not the Lord among us?
Now why dost thou cry aloud?
Is there no king in thee?
Is thy counsellor perished?
O my people, what have I done unto thee?
and wherein have I wearied thee?
Wherewith shall I come before the Lord,
and bow myself before the high God?
Shall I come before him with burnt offerings,
with calves of a year old?
Will the Lord be pleased with a thousand rams,
or with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?
And what doth the Lord require of thee,
but to do justly, and to love mercy,
and to walk humbly with thy God?
Are there yet the treasures of wickedness in the house of the wicked,
and the scant measure that is abominable?
Shall I count them pure with the wicked balances,
and with the bag of deceitful weights?
Where is the Lord thy God?
Who is God like unto thee, that pardoneth iniquity,
and passeth by the transgression of the remnant of his heritage?

Unclassified figures in the book include puns and verbal plays. In chapter one Micah indulges in a striking series of puns, some of which Moffatt endeavors to bring out in his translation:

> Weep tears at Teartown (Bochim)
> grovel in the dust at Dusttown (Beth-ophrah)
> fare forth stripped, O Fairtown (Saphir)!
> . . . Israel's kings are ever balked at Balktown (Achzib)
> . . . Israel, shave your head and hair in mourning
> for your children dear
> Shave it like a vulture's bare,
> for they are lost to you (1:10-16).[1]
>
> The verbal plays and allusions in the description of the calamities that are to overtake Judah (ch. 1) are unequalled in vigour and abundance . . . .[2]

c. Variety. The variety of Micah is evident in several areas. His vocabulary, sentence structure, imagery, and figures have been mentioned. Variety is seen especially in the listing of those to whom his message is addressed, or against whom the prophet brings charges. The following 55 terms indicate his extensive variety in this regard:

> Samaria; Jerusalem (5); all ye people; O earth; all that is therein; Jacob (4); house of Israel; Judah (3); not Gath; house of Aphrah; inhabitant of Saphir; inhabitant of Zaanan; Bethezel; Mareth; Lachish; daughter of Zion (4); Moresheth-gath; houses of Achzib; kings of Israel; inhabitants of Mareshah; Adullam; congregation of the Lord; house of Jacob; my people (3); remnant of Israel; O heads of Jacob; princes of the house of Israel; heads (2); prophets; priests; seers; diviners; Israel (4); Zion (4); mountain of the house of the Lord; house of God; mount Zion; daughters of Jerusalem; daughter of troops; Bethlehem Ephratah; children of Israel; remnant of Jacob (2); O mountains; foundations of the earth; his people; O man; rich man; Omri; house of Ahab; prince; judge; great man; the nations; remnant of his heritage; Abraham.

He also uses 15 different terms in the 46 times that he refers to deity by name. "Lord" is used 30 times; "Spirit of the Lord" and "Lord our God" are each found twice; the other 12 terms are used only once. All of this variety is suggestive; it is impressive; it creates listening ease. It should be indicated, however, that there is an intensity of similar patterns (e. g., verbs) among these variations. In the midst

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[1]Cited in Robinson, op. cit., pp. 104-05.

[2]"Introduction to the Book of Micah," The Pulpit Commentary, p. vii.

of diversity there is much repetition.[1]

d. Conflict. Conflict on any level has a certain element of fascination. The prophets capitalize upon this universal interest when they voice their protest, when they stand in opposition, when they come into open conflict. The prophet apparently cannot merely advocate a course of action; he cannot be positive only; he must have a controversy; he must create conflict by opposing that which is contrary to his message.

A careful balance is maintained to avoid the impression that the prophet is merely an iconoclast. He seeks to unite friendly forces to join with him in the conflict. This idea is never stated specifically, but a study of unifying elements used by the prophet verifies this view. For instance, despite his talk of controversy with the people, Micah employs many suggestive techniques in an attempt to unify and coordinate Israel's forces. Dialogue; direct discourse; use of "we," "our," and "us"; emotionally loaded "plain folks" terminology emphasizing common heritage; depicting a peaceful pastoral scene; proclaiming universal peace; assurance of ultimate Israelite prestige; and other devices are used with the various appeals to rally the people under one banner. The following terms indicate his interest in healing any open breach, in counteracting any semblance of open conflict by leading the people in a common cause:

> my people (3); his people; thy people; thine heritage; our fathers; his heritage; house; family; redeemed; remember; out of the house of slavery; ye may know the righteousness of the Lord.

There are other elements besides these which seem to be involved in the matter of conflict and unity.

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[1] Supra, p. 171.

> Micah's message, however calmly it may have been delivered, inevitably involved him in controversy, and he seems to have come in contact with what was a growing opposition against the new prophecy, namely, the organized bodies of seers which resented both the message and the office of the new type of prophet.[1]

e. Rhythm. The fruitful ideas of Micah are combined with impressive expression. For example, he attains a fine poetic rhythm when he denounces rapacity:

> They covet fields and seize them;
> and houses, and take them away:
> and they oppress a man and his house,
> even a man and his heritage (2:2).

Simplicity is perfected as he appeals to the integrity of man:

> He hath shewed thee, O man, what is good;
> and what doth the Lord require of thee,
> but to do justly,
> and to love mercy,
> and to walk humbly with thy God (6:8)?

There is impressiveness, beauty, and ease in his peroration. Its lyrical quality is as beautiful as its theological insight is profound. His suggestiveness probably reaches its peak in the concluding words:

> The nations shall see and be confounded at all their might:
> they shall lay their hand upon their mouth,
> their ears shall be deaf.
> They shall lick the dust like a serpent,
> they shall move out of their holes like worms of the earth:
> they shall be afraid of the Lord our God,
> and shall fear because of thee.
> Who is a God like unto thee, that pardoneth iniquity,
> and passeth by the transgression of the remnant of his heritage?
> he retaineth not his anger for ever,
> because he delighteth in mercy.
> He will turn again, he will have compassion upon us;
> he will subdue our iniquities;
> and thou wilt cast all their sins into the depths of the sea.
> Thou wilt perform the truth to Jacob,
> and the mercy to Abraham,
> which thou has sworn unto our fathers
> from the days of old (7:16-20).

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[1] Orchard, op. cit., p. 108.

The 26 personal pronouns in these last five verses of the book are worthy of further study with regard to their role in the prophet's suggestiveness. For instance, there are no first person singular pronouns. It appears that the speaker is so identified with his audience that there is no place for the use of "I"; however, the audience is unified by the use of the first person plural pronoun (we) four times. There are five second person pronouns, seven third person singular, and 10 which are third person plural. All five of the second person pronouns refer to God, as do all seven of the third person singular pronouns; eight of the 10 third person plural pronouns refer to the nations as "our enemies" and the enemies of God. This is an example of effective audience psychology.

Suggestiveness finds expression throughout the book of Micah in imagery, figures of speech, rhetorical questions, variety, conflict, and rhythm. These elements combine to reinforce his words with overtones of meaning, listening ease, stylistic grace, and universal impressiveness.

(4) Summary of Style

The study of objective elements in Micah's style verifies some statements which were made earlier in the chapter when various scholars were quoted regarding his style. For example, the following terms used by those writers pertain especially to the characteristics of Micah's verbal style:

> rugged; pure; clear; intelligible; abundant in tropes and figures; sudden transitions; uncompromising; at times bold, severe, stern; at other times tender, sorrowful, loving, sympathetic; brief in describing misery; elaborate in depicting future blessings; sublime and vehement; successful use of dialogue; vehement emotion; rhetorical force; cadence and rhythm at times sublime; great vigor and artistic turn of expression; plastic choice of words; admirable; rhetorical and emotional; forceful and direct; powerful effect; unrivalled in sublimity and impressiveness in several places; sincerity and simplicity.

Clearness, energy, and suggestiveness blend in his oral style, thus augmenting the force of his various appeals. Micah is a prophet whose style shows the directness and sincerity of a common man speaking for the common people.

3. The Appeals of Micah

While the book of Micah may not contain all of the individual discourses which the prophet uttered at various times, it does seem to have their essential elements. Therefore it is possible to examine the prophet's appeals to discover their prevalence, variety, and strength.

(1) Logic

Logical appeals are not organized by Micah, nor are they found in any formal argument based upon stated propositions. He, however, traces from cause to effect, joins an effect to other effects, and points from the effects to their antecedents. Examples of his logic are found in his use of "therefore" (11), "because" (6), "for" (33), "in order that" (2), "so" (2), "but" (11), and "yet" (4), besides his use of sequence.

(2) Authority

The message of Micah is implemented by his appeals to authority. Authority is a secondary source of motivation in his book. When he speaks in the first person as the spokesman for Jehovah he is the voice of the God of hosts. Micah reiterates: God's right to rule Israel; their indebtedness to Him; their failure without Him; and their assured triumph with His blessing. Micah speaks with authority by his confident portrayal of the nation's utter failure without God's aid, and by his picture of the paradise which is in store for the remnant who turn to Jehovah. There are repeated references to the early Hebrew leaders and to incidents in the Pentateuch and Old Testament history. All of these elements serve

as modified appeals to exert authority over his audience.

(3) Ethos

The ethos of the prophet is accentuated by the mere fact that he speaks in behalf of the common people when the rich ruling classes oppress them. Character, intelligence, and goodwill, as components of ethos, exert their influence upon the audience.

The character of the prophet is evidenced by his alignment with the poor class, his unswerving patriotism, his uncompromising morality, and his continued emphasis upon the spiritual aspects of life. He can hope to gain nothing by his unselfish support of the oppressed people; he stands with an unpopular minority by advocating loyalty to the best interests of the nation; he opposes the dominant forces of unrighteousness by adhering to a strict moral code; and he seems to place implicit trust in God's non-material rewards for righteous living. He commands respect as a speaker who supports the cause of justice without regard to personal cost.

Intelligence is demonstrated by his tracing of injustice to its inexorable conclusions in the world, the nation, the city, the family, and the individual. His insight into political affairs denotes a keen understanding as he foresees the role of Assyria and Babylon. He shows unusual intelligence. The results of righteousness are shown to include peace and prosperity. Repentance, too, receives intelligent treatment as he calls for a return to the ways of Jehovah. The audience sees his insight as he states the significance and pattern of events which have the appearance to the populace of being only isolated circumstances. He sees symptoms and trends which indicate the future.

Goodwill as a part of the prophet's ethos is seen in his sincere

unselfishness. His crusading can bring him no personal benefit, but he spares no energy to support the small landowners in their struggle to survive.

(4) Emotion

In Micah's work the various emotional appeals are found in the following order of frequency: guilt (32 verses), security (28 verses), satisfaction (20 verses), success (11 verses), suffering (7 verses), failure (4 verses), indignation (4 verses), and integrity (1 verse). Some verses show indications of appealing to more than one emotion, but each verse has been placed arbitrarily in the category which seems to be characteristic of its dominant tone or force. For instance, if in one verse the prophet seems to appeal to the three desires for security, satisfaction, and success, rather than placing the verse in all three categories in the table of appeals it is placed in the one category judged to be most characteristic of the verse. Actually there are two instances when a verse seems to be divided nearly evenly into two thought units or emphases, so the verse has been counted as having two different appeals. This accounts for the fact that positive (32) and negative (75) appeals total 107, or two more than the total number of verses in the book (105), as indicated in Table 4.

a. Guilt. Guilt (32 verses) is the leading appeal for Micah. Nearly all of the sixth chapter is devoted to arousing feelings of guilt. Other sections also speak to the conscience of Israel in the attempt to help her see her own shame. He says,

> The word of the Lord that came to Micah the Morasthite
> in the days of Jotham, Ahaz, and Hezekiah, kings of Judah,
> which he saw concerning Samaria and Jerusalem.
> Hear, all ye people; hearken, O earth, and all that therein is:

TABLE 4

THE EMOTIONAL APPEALS OF MICAH

Chapter	1	2	3	4	5	6	7	Total verses
Positive or Appeals to Faith								
Sympathy								
Satisfaction				5	3		12	20
Success				6	5			11
Integrity							1	1
Total Positive Appeals								32
Negative or Appeals to Fear								
Indignation			1				3	4
Suffering	3	1		2		1		7
Failure			2			2		4
Guilt	5	5	8			13	1	32
Security	8	7	1	1	7		4	28
Total Negative Appeals								75

and let the Lord God be witness against you,
the Lord from his holy temple.
For, behold, the Lord cometh forth out of his place,
and will come down, and tread upon the high places of the earth.
For the transgression of Jacob is all this,
and for the sins of the house of Israel.
What is the transgression of Jacob? Is it not Samaria?
and what are the high places of Judah? are they not Jerusalem?
O thou inhabitant of Lachish,
bind the chariot to the swift beast:
she is the beginning of the sin to the daughter of Zion:
for the transgressions of Israel were found in thee.
Woe to them that devise iniquity, and work evil upon their beds!
when the morning is light, they practice it,
because it is in the power of their hand.
And they covet fields, and take them by violence;
and houses, and take them away;
so they oppress a man and his house,
even a man and his heritage.
O thou that art named the house of Jacob,
is the spirit of the Lord straitened?
are these his doings?
do not my words do good to him that walketh uprightly?
Even of late my people is risen up as an enemy:
ye pull off the robe with the garment from them
that pass by securely as men averse from war.
The women of my people have ye cast out from their pleasant houses;
from their children have ye taken away my glory for ever.
And I said, Hear, I pray you, O heads of Jacob,
and ye princes of the house of Israel;
Is it not for you to know judgment?
Who hate the good, and love the evil;
who pluck off their skin from off them,
and their flesh from off their bones;
Who also eat the flesh of my people,
and flay their skin from off them;
and they break their bones,
and chop them in pieces, as for the pot,
and as flesh within the caldron.
Then shall they cry unto the Lord,
but he will not hear them:
he will even hide his face from them at that time,
as they have behaved themselves ill in their doings.
But truly I am full of power by the spirit of the Lord,
and of judgment, and of might,
to declare unto Jacob his transgression, and to Israel his sin.
Hear this, I pray you, ye heads of the house of Jacob,
and princes of the house of Israel,
that abhor judgment, and pervert all equity.
They build up Zion with blood,
and Jerusalem with iniquity.
The heads thereof judge for reward,
and the priests thereof teach for hire,

and the prophets thereof divine for money:
yet will they lean upon the Lord, and say,
Is not the Lord among us? none evil can come upon us.
Hear ye now what the Lord saith;
Arise, contend thou before the mountains,
and let the hills hear thy voice.
Hear ye, O mountains, the Lord's controversy,
and ye strong foundations of the earth:
for the Lord hath a controversy with his people,
and he will plead with Israel.
O my people, what have I done unto thee?
and wherein have I wearied thee? testify against me.
For I brought thee up out of the land of Egypt,
and redeemed thee out of the house of servants;
and I sent before thee Moses, Aaron, and Miriam.
O my people, remember now what Balak king of Moab consulted,
and what Balaam the son of Beor answered him from Shittim unto Gilgal;
that ye may know the righteousness of the Lord.
Wherewith shall I come before the Lord,
and bow myself before the high God?
shall I come before him with burnt offerings,
with calves of a year old?
Will the Lord be pleased with thousands of rams,
or with ten thousands of rivers of oil?
shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?
He hath shewed thee, O man, what is good;
and what doth the Lord require of thee,
but to do justly, and to love mercy,
and to walk humbly with thy God?
The Lord's voice crieth unto the city,
and the man of wisdom shall see thy name;
hear ye the rod, and who hath appointed it.
Are there yet the treasures of wickedness
in the house of the wicked,
and the scant measure that is abominable?
Shall I count them pure with the wicked balances,
and with the bag of deceitful weights?
For the rich men thereof are full of violence,
and the inhabitants thereof have spoken lies,
and their tongue is deceitful in their mouth.
For the statutes of Omri are kept,
and the works of the house of Ahab,
and ye walk in their counsels;
that I should make thee a desolation,
and the inhabitants thereof an hissing:
therefore ye shall bear the reproach of my people.
The good man is perished out of the earth:
and there is none upright among men:
they all lie in wait for blood;
they hunt every man his brother with a net (1:1-3, 5, 13;
2:1-2, 7-9; 3:1-4, 8-11; 6:1-12, 16; 7:2).

b. Security. Desire for security (28 verses) ranks second among the appeals of both Micah and Hosea (first in Amos). At least one verse in each chapter seems to aim at arousing this desire as motivation for action. The following are examples:

> And the mountains shall be molten under him,
> and the valleys shall be cleft, as wax before the fire,
> and as the waters that are poured down a steep place.
> For the transgression of Jacob is all this,
> and for the sins of the house of Israel . . . .
> Therefore I will make Samaria as an heap of the field,
> and as plantings of a vineyard:
> and I will pour down the stones thereof into the valley,
> and I will discover the foundations thereof.
> And all the graven images thereof shall be beaten to pieces,
> and all the hires thereof shall be burned with the fire,
> and all the idols thereof will I lay desolate:
> for she gathered it of the hire of an harlot,
> and they shall return to the hire of an harlot.
> Therefore I will wail and howl,
> I will go stripped and naked:
> I will make a wailing like the dragons,
> and mourning as the owls.
> For her wound is incurable;
> for it is come unto Judah;
> he is come unto the gate of my people,
> even to Jerusalem.
> For the inhabitant of Maroth waited carefully for good:
> but evil came down from the Lord unto the gate of Jerusalem.
> Therefore shalt thou give presents to Moresheth-gath:
> the houses of Achzib shall be a lie to the kings of Israel.
> Yet will I bring an heir unto thee, O inhabitants of Mareshah:
> he shall come unto Adullam the glory of Israel.
> In that day shall one take up a parable against you,
> and lament with a doleful lamentation, and say,
> We be utterly spoiled: he hath changed the portion of my people:
> how hath he removed it from me!
> turning away he hath divided our fields.
> Therefore thou shalt have none that shall cast a cord by lot
> in the congregation of the Lord.
> Prophesy ye not, say they to them that prophesy:
> they shall not prophesy to them,
> that they shall not take shame.
> Arise ye, and depart; for this is not your rest:
> because it is polluted, it shall destroy you,
> even with sore destruction.
> If a man walking in the spirit and falsehood do lie, saying,
> I will prophesy unto thee of wine and of strong drink;
> he shall even be the prophet of this people.

I will surely assemble, O Jacob, all of thee;
I will surely gather the remnant of Israel;
I will put them together as the sheep of Bozrah,
as the flock in the midst of their fold:
they shall make great noise by reason of the multitude of men.
The breaker is come up before them:
they have broken up, and have passed through the gate,
and are gone out by it: and their king shall pass before them,
and the Lord on the head of them.
Therefore shall Zion for your sake be plowed as a field,
and Jerusalem shall become heaps,
and the mountain of the house as the high places of the forest.
Now also many nations are gathered against thee, that say,
Let her be defiled, and let our eye look upon Zion.
Now gather thyself in troops, O daughter of troops:
he hath laid siege against us:
they shall smite the judge of Israel with a rod upon the cheek.
And it shall come to pass in that day, saith the Lord,
that I will cut off thy horses out of the midst of thee,
and I will destroy thy chariots:
And I will cut off the cities of thy land,
and throw down all thy strong holds:
And I will cut off witchcrafts out of thine hand;
and thou shalt have no more soothsayers:
Thy graven images also will I cut off,
and thy standing images out of the midst of thee;
and thou shalt no more worship the work of thine hands.
And I will pluck up thy groves out of the midst of thee:
so will I destroy thy cities.
And I will execute vengeance in anger and fury upon the heathen,
such as they have not heard.
The day of thy watchmen and thy visitation cometh;
now shall be their perplexity.
Trust ye not in a friend,
put ye not confidence in a guide:
keep the doors of thy mouth from her that lieth in thy bosom.
For the son dishonoureth the father,
the daughter riseth up against her mother,
the daughter in law against her mother in law;
a man's enemies are the men of his own house.
Notwithstanding the land shall be desolate
because of them that dwell therein,
for the fruit of their doings (1:4-9, 12, 14-15; 2:4-6, 10-13;
3:12; 4:11; 5:1, 10-15; 7:4b-6, 13).

c. Satisfaction. Desire for satisfaction (20 verses) receives more emphasis by Micah than by Hosea (18 verses) or by Amos (4 verses). This appeal includes the desire for world-wide prestige; peace; domestic welfare; plenty; dominion; permanence; salvation; light; victory over

enemies; and forgiveness. Some aspects of this desire are considered on a temporal level, but the concluding part of the book especially deals with satisfactions involving the inner or spiritual life. For example, these final three verses of the book are obviously not materialistic in their viewpoint:

> Who is a God like unto thee,
> that pardoneth iniquity,
> and passeth by the transgression
> of the remnant of his heritage?
> he retaineth not his anger for ever,
> because he delighteth in mercy.
> He will turn again,
> he will have compassion upon us;
> he will subdue our iniquities;
> and thou wilt cast all their sins
> into the depths of the sea.
> Thou wilt perform the truth to Jacob,
> and the mercy to Abraham,
> which thou hast sworn unto our fathers
> from the days of old (7:18-20).

Other segments of the book are directed toward desires somewhat more mundane, less subjective, as illustrated below.

> But in the last days it shall come to pass,
> that the mountain of the house of the Lord
> shall be established in the top of the mountains,
> and it shall be exalted above the hills;
> and the people shall flow unto it.
> And many nations shall come, and say,
> Come, and let us go up to the mountain of the Lord,
> and to the house of the God of Jacob;
> and he will teach us of his ways,
> and we will walk in his paths:
> for the law shall go forth of Zion,
> and the word of the Lord from Jerusalem.
> And he shall judge among many people,
> and rebuke strong nations afar off;
> and they shall beat their swords into plowshares,
> and their spears into pruninghooks:
> nation shall not lift up a sword against nation,
> neither shall they learn war any more.
> But they shall sit every man under his vine
> and under his fig tree;
> and none shall make them afraid;
> for the mouth of the Lord of hosts hath spoken it.

But thou, Bethlehem Ephratah,
though thou be little among the thousands of Judah,
yet out of thee shall he come forth unto me
that is to be ruler in Israel;
whose goings have been from of old, from everlasting.
Therefore will he give them up,
until the time that she which travaileth hath brought forth:
then the remnant of his brethren shall return
unto the children of Israel.
And he shall stand and feed in the strength of the Lord,
in the majesty of the name of the Lord his God;
and they shall abide:
for now shall he be great unto the ends of the earth.
Therefore I will look unto the Lord;
I will wait for the God of my salvation:
my God will hear me.
Rejoice not against me, O mine enemy:
when I fall, I shall arise;
when I sit in darkness,
the Lord shall be a light unto me.
I will bear the indignation of the Lord,
because I have sinned against him,
until he plead my cause,
and execute judgment for me:
he will bring me forth to the light,
and I shall behold his righteousness.
Then she that is mine enemy shall see it,
and shame shall cover her which said unto me,
Where is the Lord thy God? mine eyes shall behold her:
now shall she be trodden down as the mire of the streets.
In the day that thy walls are to be built,
in that day shall the decree be far removed.
In that day also he shall come even to thee from Assyria,
and from the fortified cities,
and from the fortress even to the river,
and from sea to sea, and from mountain to mountain.
According to the days of thy coming out of the land of Egypt
will I shew unto him marvellous things.
The nations shall see and be confounded at all their might:
they shall lay their hand upon their mouth,
their ears shall be deaf.
They shall lick the dust like a serpent,
they shall move out of their holes
like worms of the earth:
they shall be afraid of the Lord our God,
and shall fear because of thee (4:1-5; 5:2-4; 7:7-12, 15-17).

d. Success. Success is set up for a goal by Micah in 11 verses. Power, health, respect, conquest are elements of the success to which the prophet calls his people. He says,

In that day, saith the Lord,
will I assemble her that halteth,
and I will gather her that is driven out,
and her that I have afflicted;
And I will make her that halted a remnant,
and her that was cast far off a strong nation:
and the Lord shall reign over them in mount Zion
from henceforth, even for ever.
And thou, O tower of the flock,
the strong hold of the daughter of Zion,
unto thee shall it come, even the first dominion;
the kingdom shall come to the daughter of Jerusalem.
. . . there the Lord shall redeem thee
from the hand of thine enemies.
But they know not the thoughts of the Lord,
neither understand they his counsel:
for he shall gather them as the sheaves into the floor.
Arise and thresh, O daughter of Zion:
for I will make thine horn iron,
and I will make thy hoofs brass:
and thou shalt beat in pieces many people:
and I will consecrate their gain unto the Lord,
and their substance unto the Lord of the whole earth.
And this man shall be the peace,
when the Assyrian shall come into our land:
and when he shall tread in our palaces,
then shall we raise against him seven shepherds,
and eight principal men.
And they shall waste the land of Assyria with the sword,
and the land of Nimrod in the entrances thereof:
thus shall he deliver us from the Assyrian,
when he cometh into our land,
and when he treadeth within our borders.
And the remnant of Jacob shall be in the midst of many people
as a dew from the Lord,
as the showers upon the grass,
that tarrieth not for man,
nor waiteth for the sons of men.
And the remnant of Jacob shall be among the Gentiles
in the midst of many people
as a lion among the beasts of the forest,
as a young lion among the flocks of sheep:
who, if he go through, both treadeth down,
and teareth in pieces, and none can deliver.
Thine hand shall be lifted up upon thine adversaries,
and all thine enemies shall be cut off (4:6-8, 10b, 12-13; 5:5-9).

e. Suffering. Fear of suffering (7 verses) is not a major threat in the preaching of Micah. He places strong emphasis upon the happy consequences of upright living. Hosea (32 verses) and Amos (25 verses)

both make a much stronger appeal to this human fear, but Micah does not entirely omit the thought of suffering. Among the verses which refer to human suffering are the following:

> Declare ye it not at Gath, weep ye not at all:
> in the house of Aphrah roll thyself in the dust.
> Pass ye away, thou inhabitant of Saphir,
> having thy shame naked:
> the inhabitant of Zaanan came not forth
> in the mourning of Bethezel;
> he shall receive of you his standing.
> Make thee bald, and poll thee for thy delicate children;
> enlarge thy baldness as the eagle;
> for they are gone into captivity from thee.
> Therefore thus saith the Lord;
> Behold, against this family do I devise an evil,
> from which ye shall not remove your necks;
> neither shall ye go haughtily: for this time is evil.
> Now why dost thou cry out aloud?
> is there no king in thee?
> is thy counsellor perished?
> for pangs have taken thee as a woman in travail.
> Be in pain, and labour to bring forth, O daughter of Zion,
> like a woman in travail:
> for now shalt thou go forth out of the city,
> and thou shalt go even to Babylon;
> Therefore also will I make thee sick in smiting thee,
> in making thee desolate because of thy sins (1:10-11, 16;
> 2:3; 4:9-10a; 6:13).

f. Failure. Failure (4 verses) is portrayed by Micah as being both spiritual and physical. The day of darkness may bring failure, he says, but he is more interested in describing the restored glory following the period of chastening. The dual character of this appeal to fear of failure is clearly seen in these words:

> Therefore night shall be unto you,
> that ye shall not have a vision;
> and it shall be dark unto you,
> that ye shall not divine;
> and the sun shall go down over the prophets,
> and the day shall be dark over them.
> Then shall the seers be ashamed,
> and the diviners confounded:
> yea, they shall all cover their lips;
> for there is no answer of God.

Thou shalt eat, but not be satisfied;
and thy casting down shall be in the midst of thee;
and thou shalt take hold, but shalt not deliver;
and that which thou deliverest will I give up to the sword.
Thou shalt sow, but thou shalt not reap;
thou shalt tread the olives,
but thou shalt not anoint thee with oil;
and sweet wine, but shalt not drink wine (3:6-7; 6:14-15).

g. Indignation. The indignation of the prophet (4 verses) is directed against various groups. He attempts to arouse feelings against the false prophets by the words:

Thus saith the Lord concerning the prophets
that make my people err,
that bite with their teeth, and cry, Peace;
and he that putteth not into their mouths,
they even prepare war against him (3:5).

Micah also tries to stir up indignation against the prevailing injustices of the masses, the rulers, the courts, and the "great man."

The good man is perished out of the earth:
and there is none upright among men:
they all lie in wait for blood;
they hunt every man his brother with a net.
That they may do evil with both hands earnestly,
the prince asketh, and the judge asketh for a reward;
and the great man, he uttereth his mischievous desire:
so they wrap it up.
The best of them is as a brier:
the most upright is sharper than a thorn hedge (7:2-4a).

h. Integrity. Integrity among the people is the goal of the prophets. Each prophet attempts by various means to lead the nation to act with a sense of integrity. The appeal to feelings of guilt is related to integrity, but this latter emotion is more positive; it is based upon faith in the right, and is less subjective in nature than the appeal to shame or guilt.

Feed thy people with thy rod,
the flock of thine heritage,
which dwell solitarily in the wood,
in the midst of Carmel:

let them feed in Bashan and Gilead,
as in the days of old (7:14).

These emotional appeals constitute the major bases for Micah's call to action. His message is more positive in nature than that of Amos or Hosea, but Micah, too, leans heavily upon the element of fear to persuade his listeners. Faith is mingled with fear as a stimulus in each section of his book.

D. Summary

Micah is a speaker of whom we know very little except that he is a commoner from the village of Moresheth-gath, between Jerusalem and the border of Egypt. His training, too, largely is unknown. He omits all reference to a specific call; he makes no mention of his family life. "The word of the Lord" seems to be his single qualification as he rises to answer the call of his oppressed neighbors. He is simple, direct, patriotic, provincial. The impact of his message is felt in his own generation, in the days of Jeremiah, at the time of Christ, and in later centuries.

In his day there is international tyranny, national unrest, social injustice, economic insecurity, domestic infidelity, religious indifference, and moral weakness. He attacks all of these in the interest of the people.

The book of Micah, divided into three interrelated sections, is characterized by clarity and energy. Force is created by utilizing varied word selection; by sentence structure including interrogations (23), brief statements, antithesis, progression, and repetition; by objective elements such as direct discourse, analogy, illustrations, allusions, personal pronouns (399), and verbs (344); by the rhetorical

factors of suspense, climax, and movement.

The book is also very suggestive. This suggestiveness is attained by his imagery (278 are classified); by devices such as simile, metaphor, personification, rhetorical questions, unclassified figures; by variety of expression; by conflict; and by rhythm.

While the appeals of Micah include logic, authority, and ethos, the strongest and most characteristic motivation he employs is the emotional. He is not so strongly negative as are Amos and Hosea. Negative appeals based upon fear, nevertheless, outnumber his positive appeals which are founded upon faith to the extent of 75 to 32. His two most common appeals are negative (guilt 32, security 28), but his third and fourth most frequent ones are positive (satisfaction 20, success 11). His threats of suffering are modified; his promises of satisfaction are extended, but nonetheless, his appeals are predominantly negative.

Micah is of greater consequence as a prophet than the brevity of his book would indicate. There is evidence that his speaking accomplished the purposes which he had in mind at the beginning of his ministry.

CHAPTER V

SUMMARY

There are several reasons for selecting the books of Amos, Hosea, and Micah for this study. First, they are representative of the Golden Age of Hebrew rhetoric, each standing out as a classic example among the Old Testament prophetic works. Second, the book of Amos is probably the oldest original source extant for the study of prophetic preaching. The ministries of Hosea and Micah follow the days of Amos so closely that most, if not all, of the speeches of these three prophets are delivered in the turbulent half century between 765 and 715 B. C. Third, there is marked diversity in their personal characteristics, their environments, and their speeches, despite their chronological proximity. And, finally, there are important elements of similarity in the persuasive style and appeals of these preaching prophets.

This summary will include the comparison of dominant characteristics of these three eighth century prophets. Although summaries of their individual works are found in preceding chapters, a comparative statement should be made here. This final chapter will be organized according to the same main headings as those used in the second, third, and fourth chapters, namely, (A) The Speakers, (B) The Settings, and with primary emphasis upon (C) The Speeches.

A. The Speakers

Amos comes from Judah to preach against Israel. He claims no prophetic background, but says that God took him from his sheep and his sycamores with a command, "Go, prophesy." He is characterized (1) by evidence of extensive travels; (2) by few indications of his family life; and (3) by strict objectivity in his statements concerning justice and judgment.

Hosea is a soft-hearted husband who dramatizes his tragic home life before his countrymen. As his children plead with their wayward mother to return, so Hosea exhorts the nation to come back to Jehovah who is the husband of the land. Hosea emphasizes that both he and God are long-suffering lovers who have been betrayed.

Micah is a peasant who rises up to speak for the common people, but his ignoble background and his circumscribed interest in his oppressed neighbors do not limit the scope of his prophetic ministry. In his struggle with justice and love he captures a universal idea of mercy which gives him phenomenal influence in his own and later generations.

B. The Settings

Amos speaks in a day when great wealth is coming to Israel. Commercial success suddenly floods the land with abundance, but in the great change of status a deprived people become a depraved people. Injustice, indulgence, and unfaithfulness have spread through the land until Jehovah is forsaken and "the poor are sold for a pair of shoes."

Hosea is primarily the prophet of the decline and fall of the Northern Kingdom. The opening two chapters in his book relate to the period of prosperity in which Amos lived, but the final section reveals a

reversal of circumstances leading to national collapse. The initial thrill of wealth fades; satisfaction for insatiable desires is sought in novel sensual and religious behavior; factional strife and civil war drain the strength of Israel. The nation has rejected knowledge; they have forgotten the law of God; they have sinned against long-suffering love.

Micah is the poor man's prophet. By his day poverty has come, but greedy men "bite and devour" the poor, the widows, and the children of their own nation in an attempt to bolster their dwindling personal resources. The rural poor people tremble before their oppressors from the urban centers of trade, but they also see the advancing armies of Assyria ready to trample their farms and besiege the cities of Israel. Micah minimizes his emphasis upon fear, while amplifying his promises of future well-being if the people will "do justly, love mercy, and walk humbly" with Jehovah.

C. The Speeches

The messages of each prophet differ in many respects. For example, the ten speeches of Amos seem to be rather clearly defined in his book; the continuity of Hosea often is obscure; and the book of Micah appears to be a correlated collection of his speeches which are selected to give an organized digest of his ministry. This study involves the analysis of these prophetic books, carefully weighing each sentence, tabulating the various stylistic elements, and considering the emotional impact of every word.

1. Stylistic Elements

The forty-six various sub-divisions relating to style have been

meticulously analyzed and counted with reference to each of the three prophets. In this conclusion there will be an attempt to synthesize these various minutiae by identifying major similarities and differences in the prophetic style of Amos, Hosea, and Micah.

(1) Clearness

Amos has been accused of such obscurity in his speeches that fewer than fifty people in the entire country could understand him, but this can scarcely be true. Some of his hearers, like Amaziah, might be unable to understand why he speaks, but no normally alert individual could fail to comprehend what the prophet says. He clarifies his message (1) with concrete words (e. g., 42 different terms which mean destruction); (2) with simple phrases joined by connectives ("and" 241 times); (3) with prolific illustrations, suggestive and brief; (4) with sequential arrangement from past to present or from cause to effect; (5) with classified transitional words or phrases (365 in number); and (6) with varied repetition.

Hosea has been discredited as having "no oratorical art" largely because he lacks some elements which contribute to clear style. He does have a lack of continuity; he has fragmentary units, uncertain translations, obscure meaning, undeveloped figures, and some questionable references. There are, however, some features of his style which serve to clarify his speeches. For example, (1) he has a basic understanding of his major ideas, knowing God, forgiveness, repentance, and sin against love; (2) he defines his message to Israel in varied concrete terms (157 specific variations are used to clarify his indictment); (3) his sentences are simply designed (207 in 197 verses); (4) causal relationship abounds ("therefore" 23 times, "for" 55 times, "because" 15 times, "but" 21 times,

and "yet" 10 times); (5) he bases his preaching on a vivid analogy which all can understand.

Micah probably states his message with least ambiguity. His disregard for chronology, however, and his failure to define the term, "in that day," contribute an element of obscurity to his words, too. The measure of his clarity is indicated by the understanding he manifests when he combines justice, love and loyalty in his profound summary of God's call for personal integrity:

> What doth the Lord require of thee,
> but to do justly,
> and to love mercy,
> and to walk humbly with thy God (6:8)?

He clarifies his idea of judgment by including 103 descriptive phrases. He has 119 sentences in 105 verses; only three sentences continue for more than one verse. He illustrates with 278 classified images. He makes his message clear by including three major units arranged in the following sequence: judgment, comfort, and the way of salvation.

(2) Energy

There is great force in the messages of each prophet. The contents of their messages evoke emotional response. For example, justice, fidelity, and forgiveness are ideas which arouse an audience. Stylistic energy also adds to the prophets' effectiveness. The forceful style of these speakers is evident even to the casual reader. Their primary objective seems to be the vigorous, graphic statement of their message.

Amos probably delivers the most powerful speeches. He chooses words for their vividness; his poetic parallelisms and his varied repetitions add a dual thrust. There are 76 examples of direct discourse, over 40 analogies, many illustrations, and over 20 historical allusions.

Rhetorical questions are used for energy especially by Amos (31 times). His personal pronouns total 496 for an average of 3.4 in each verse. There are 580 verbs for a powerful average of four verbs in each verse. He demonstrates the effective use of suspense, surprise, progressive movement, and climax.

Hosea demonstrates stylistic energy in addition to his tremendous emotionality. He selects carefully those words which will make the greatest impact. He lists cumulative charges against Israel, following with a clause which begins with the devastating word "therefore" as he traces human behavior to its ultimate consequences. He leads Amos and Micah in the use of personal pronouns with 870, for an average of 4.42 per verse (See Table 5). His 687 verbs give Hosea an average of 3.49 in each verse. His major source of energy, however, is his own vehement emotion, coupled with the emotional content of his utterance.

Micah is marked by the combination of certain stylistic elements with an unpretending sincerity. He uses brief, powerful statements and 23 rhetorical questions. His questions often are followed with short, vigorous answers. He makes most effective use of dialogue; despite the brevity of his book, it contains more second person pronouns (131) than either Amos (117) or Hosea (106). Micah has the lowest ratio of verbs (344 in 105 verses for an average of 3.27), but he also has the shortest verses. The elements which produce clearness also contribute to the forcefulness of this peasant preacher.

(3) Suggestiveness

Prophetic speech abounds in suggestiveness involving impressiveness, beauty, and ease. Imagery is the most common element. There are 1,044 images in the three books for an average of 2.33 in each verse.

TABLE 5

PRONOUNS AND VERBS

	Chaps.	Vss.	Average vss. per chapter	Sent.	Verbs	Verbs per vs.	Total Pronouns	First person sing.	First person plural	2nd pers.	3rd pers. sing.	3rd pers. pl.
Amos	9	146	17	135	580	4	441	121	9	117	109	85
Hosea	14	197	14	207	687	3.49	870	208	24	106	264	268
Micah	7	105	15	119	344	3.27	399	83	21	131	83	81
Total	30	448	15.3	461	1,611	3.60	1,710	412	54	354	456	434

TABLE 6

IMAGERY

	Visual	Auditory	Gustatory	Olfactory	Tactual	Kinaesthetic	Organic	TOTAL	Similes
Amos	21	17	17	3	21	59	26	164	19
Hosea	98	46	55	6	34	129	234	602	71
Micah	60	28	14	1	24	81	70	278	29
Total	179	91	86	10	79	269	330	1,044	119

Hosea has the highest individual average and Amos has the lowest. The location and frequency of some of the various types of imagery are shown in Table 6.

Amos emphasizes elements of suggestiveness other than imagery. His greatest strength in this area is in his impressive display of poetic rhythm. He has less imagery than either Hosea or Micah, with only 164 images in 146 verses for an average of 1.12 in each verse. Amos, however, uses a wide range of illustrative material with figures taken from history, other nations, nature, pasture, farm, and city. With regard to suggestiveness, Amos is outstanding because of his portrayal of conflict in his description of the encounter with Amaziah and his superb usage of rhythm.

The style of Hosea is outstanding in suggestiveness. He uses many figures of speech. He leads in the use of imagery. In fact, he makes more use of similes (71) and metaphors (112) than any other Old Testament writer. His 602 images in 197 verses give him an average of more than three in each verse. His pictorial language has been classified as visual (98 times), auditory (46 times), gustatory (55 times), olfactory (6 times), tactual (34 times), kinaesthetic (34 times), and organic (234 times). His graphic utterances include 124 common images which elicit a universal response. His suggestiveness includes rhetorical questions, variety of terminology and sentence structure, conflict, and some rhythmic verse perhaps equal to the poetry of Amos.

Micah includes considerable pictorial language besides the classified figures of speech. His best known figures probably are to be found in his first chapter where he indulges in a striking series of puns. He has 278 images for an average of 2.65 in each verse. His variety

is seen especially in the 55 different terms he uses to designate those to whom his message is addressed, or against whom the prophet brings his charges. In the midst of diversity, however, there are intense patterns of repetition. There seems to be a careful balance of conflict and unity by this prophet. His suggestiveness probably reaches its peak in his concluding words (7:16-20).

(4) Summary of Style

Each prophet has an effective style. Amos excels in energy (4 verbs per verse) and in rhythm. Hosea leads in suggestiveness; he has a higher frequency of imagery (602), with his speeches based upon domestic life developing much of common interest. Micah shows somewhat more clarity than the other prophets by using shorter, simple sentences and more direct discourse.

There is, however, more than style in prophetic speech. It should be indicated here that despite the meticulous examination of style, there remain some elements which cannot adequately be analyzed. There is that which defies dissection or explanation in the undimmed sense of divine call. The motivation of each man cannot be explained sufficiently by merely stating that Amos is the prophet of justice, Hosea majors upon love and repentance, or that Micah emphasizes the combination of justice and love in his message on mercy. Examining the appeals of the prophets reveals some other reasons for their effectiveness as speakers.

2. The Appeals of Amos, Hosea, and Micah

Emotion is the dominant factor of persuasion in the message of each prophet. There are, however, elements of logic, authority, and ethos in the speeches of each. Their emotional appeals are either

positive, based upon some element of faith, or they are negative, based somewhat upon fear. Fear is more common than faith, as indicated in Table 7.

(1) Negative Appeals

Appeals based upon elements of fear are dominant in each book. In the book of Amos 91.9 per cent of appeals are negative, founded upon some type of fear. The book of Hosea is 81.8 per cent negative and Micah's is 71 per cent. It will be noted that these percentages decrease in the prophets' chronological order. Therefore, the prevalence of their negative appeals does not seem to be related to the degree of current national danger, since threats from external forces increase during this period from 765 to 715 B. C. when prophetic emphasis upon fear is decreasing.

The most common negative appeals are (1) guilt, (2) desire for security, and (3) fear of suffering. While Amos is more negative than the other prophets, Hosea has more verses devoted to the arousal of both the feeling of guilt and the fear of suffering. In every instance, however, fear is used as a motivation to lead people to faith in Jehovah.

It remains for other studies to demonstrate the frequency and to trace the trends in the usage of negative appeals as found in the preaching of John the Baptist in the wilderness; Jesus on the mount; Peter on the day of Pentecost; Paul on Mars Hill; John on Patmos; John Chrysostom in Greece; Tertullian and Augustine in Africa; Calvin, Luther, and Melanchthon in Europe; Wesley and Whitefield in England; Knox in Scotland; Jonothan Edwards, Henry Ward Beecher, Phillips Brooks, Harry Emerson Fosdick, John Sutherland Bonnell, Norman Vincent Peale, Billy Graham, and Bishop Fulton J. Sheen and other representative men in the United States.

TABLE 7

COMPARISON OF APPEALS

Positive or Appeals to Faith	Amos	Hosea	Micah	Total in Three Books	Rank Among Positive Appeals	Rank Among ALL Appeals	Negative or Appeals to Fear	Amos	Hosea	Micah	Total in Three Books	Rank Among Negative Appeals	Rank Among ALL Appeals
Sympathy	0	6	0	6	4	9	Indig-nation	1	13	4	18	4	5-6
Satis-faction	4	18	20	42	1	4	Suffering	25	33	7	65	3	3
Success	5	2	11	18	2	5-6	Failure	7	4	4	15	5	7-8
Integrity	4	10	1	15	3	7-8	Guilt	46	74	32	152	1	1
Duty	0	0	0	0	5	10	Security	54	38	28	120	2	2
Total Positive Appeals	13 or 8.9%	36 or 18.9%	32 or 29%	81 or 18%			Total Negative Appeals	133 or 91.9%	162 or 81.1%	75 or 71%	370 or 82%		

(2) Positive Appeals

Micah makes more usage of elements of faith as a basis for human motivation than do either Amos or Hosea. He bases 29 per cent of his message upon faith, Hosea 18.9 per cent, and Amos only 8.9 per cent. In other words, while 71 per cent of Micah's appeals are negative, yet proportionately, he employs over three times as many positive appeals as Amos does and over two times as many as Hosea. The two most common positive appeals, desire for satisfaction and success, are more frequent in the few verses of Micah than in the longer books of Amos and Hosea. But even so, the book of Micah is 71 per cent negative in its appeals.

While the employment of positive appeals increases during the ministries of these three prophets, is there any prophetic or any biblical example of a speaker who uses only the call to faith while neglecting negative appeals based upon some element of fear? If there are such examples of positive speakers in the Bible or in traditional Christianity, a study of their appeals would greatly strengthen the position of those contemporaries who advocate the supreme power of positive thinking, positive motives, positive actions and appeals.

Have the practitioners of the "positive cult" in the modern version of Christian preaching discovered a means of persuasion which was hidden from speakers in the Bible and traditional Christianity? In biblical days speakers who omit negative appeals are called false prophets who speak "smooth things" and are accused of speaking a human message without regard to the harsher elements of divine insight or inspiration. Micah speaks of false prophets who "make my people err" and he foresees "sun . . . down over the prophets" because "there is no answer of God."

The prophets are men with negative appeals, but they proclaim a strong positive message. They combine faith and fear with the force of their reason, their personal influence, and their stylistic elements to bring the message of God in a most persuasive manner.

The degree of success achieved by Amos, Hosea, and Micah as prophets may be a matter of personal opinion, but the objective elements of their style and their appeals demonstrate that the prophets used rhetorical devices that are commonly accepted by students of rhetorical theory. Their speech styles and appeals are impressive examples of persuasive speaking.

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